Chiliades

or

Book of Histories

By

John Tzetzes

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Thank you for respecting these guidelines.

My dearest, you, who asked to learn precisely
The entire history through a letter of mine.
Now hear the first one, that of Croesus' story[1].

Concerning Croesus, 1.1 (Story 1)

Croesus, the son of Alyattes, was the ruler of Lydia. 1
He made his home and palace in Sardis, which he conquered.
From Pactolus, the river, was flowing towards him before,
Like heavy rain from Mount Tmolus, he received golden dust.
Among the other kings, he had the most gold ever seen.
He delicately lived in wealth and countless riches.
Friendly to everybody, he gave away a lot.
According to what Pindar, the son of Daiphantus, says,
The great Alcmaeon came to see him once

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1 An important note, before this first story – the translation we provide here is certainly not perfect, and features minimal comments. Unlike some of the texts we've released in the past, this *Book of Histories*, best known as the *Chiliades*, contains countless passages which were extremely difficult to translate; for that reason this entire translation is a tentative first edition, and may not always fully represent the content and quality of Tzetzes' original work. However, we also hope our attempt at releasing this difficult text in English may, one day, inspire others to release their own translations.
Also, a special thanks to Aaron Heinrich, and the team of the *Suda On Line* website, who inspired us to pursue this difficult project.

And asked for gold; as much as he could carry.
He then took off his coat and held it in front of him
As well as his boots, the ones big-footed actors used to wear.
He then entered the treasure-houses and filled all these with gold.
He had his hair covered with gold, his teeth as well.
Alcmaeon couldn't walk, for that much the gold weighed.
Croesus burst out laughing seeing him walk and look like that
And ordered him to take twice the gold he took.
All these have been written by Pindar, the lyric poet.
Furthermore, Herodotus, the writer, the son of Oxylus,
Along with him and Plutarch, wrote about this man
That sent to Delphi a thousand bricks, all made of gold
To build a golden altar in honour of Apollo.
Once, he invited Solon, the man who wrote the laws,
To spend some time with him in Sardis, at his palace.
He then showed him his treasures, boasting of them a lot,
That they can bring him joy; he was renowned for his happiness.
Then Solon the philosopher, who had written the laws,
Did not bless him for that, and Croesus asked him then:
“Do you acknowledge, Solon, anyone happier than me?”
He then replied to him he heard of the commander Tellus
And of Cleobis and Biton, the two sons of Cydippe.
The first one, Tellus the commander, after defeating his enemies
Was blessed by many for his brilliant victory;
He was fortunate to die in the same evening of his winning.
The children of Cydippe, who was a priestess of Hera,
Because their mother was sick, they yoked themselves like bulls
And brought their mother to the temple of Hera.
The mother then wished them the best.
Both of them died during the night, having the most beautiful end.
“I call them happy, Croesus, and anyone like them

Whose lives end when a useful cause is fulfilled.
Your end is yet unknown; so I do not deem you fortunate.
No one should consider blessed a man whose end is not yet known".
This is what Solon said, prophetically, to Croesus.
A while later Croesus lost in war against the forces
Of Cyrus the Persian, the son of Cambyses and Mandane.
During fourteen entire days he was being besieged,
And finally made a prisoner and destroyed, he was being led to fire.
"O Solon! Solon! Solon!" He, then, cried out three times.
They carried him away from the fire when Cyrus heard about it.
This is what Herodotus says; while Xenophon replies
That Croesus did not suffer anything bad from Cyrus,
Contrariwise, he wondered at his great magnificence.
And he continues; when Croesus became prisoner
He said, I am happier than ever, now, at the end of life.
Xenophon has written beautifully about the battles.
He says Assyria had been neighbour to Media.
The son of the Assyrians' king
After his wedding, he went hunting in Media.
Since he had many horsemen, he changed his mind over hunting;
He started to make booty over the Median mountains.
Cyrus then counselled his grandfather; they were defeated.
Since then a great war broke up between them.
After Astyages died, his son Cyaxares,
Cyrus' uncle, becomes the king of Medians,
A stupid man who only knew how to have fun and drink.
Only as a shadow and as a name was he king of these riches.
In fact Cyrus was king, he was the one to fight.
He had Medes, Persians and Susians under his power,
Whose king was Abradatas, the husband of Pantheia,
And others, many, who obeyed him.
Accomplices and allies of the Assyrians came;

Artacamas, the king of the great Phrygia;
Gabaeus, ruler of the Hellespontine Phrygia;
And the king Aribaeus of the entire Cappadocia
And many other people of countless nations came,
Along with them Maragdus, the king of Arab people,
And Croesus the Lydian, about whom we are speaking.
As soon as Cyrus entered the battle, he chopped them up
And left for Sardis; during the second night
He chased the Chaldeans up to their walls, which he later destroyed.
Ctesias the physician, the son of Ctesiochus,
Who had come from the city of copper Cnidus;
He was taken captive by Artaxerxes for having fought with Cyrus.
He stayed among the Persians during seventeen years
And wrote twenty three books concerning the Persian people[2].
He says that Astyages was slain by the king Cyrus
And the latter became the ruler of Barcanians.
Oebares, Cyrus' great commander,
Told him to put wooden faces in front of the city of Sardis
Upon long poles, with clothes on them, during the night.
The Lydians would be frightened while they would take the city.
Right after captivating Croesus,
Cyrus sent Petisacas to Astyages.
When he arrived he saw Amytis with Astyages.
Amytis was Astyages' daughter.
When she saw this eunuch, the awful Petisacas,
She knew that he was plotting against Astyages.
She gouged his eyes out and stripped off his skin alive;
She impaled him on a cross and left him as a feast for birds.
Now, my dearest, you have the whole story of Croesus.
Shall we now start the story of Midas as well.

2 The *Persica*, no longer extant but partially accessible via the works of Diodorus Siculus and Photius.

Concerning Midas, 1.2 (Story 2)

Midas, the son of Gordias, was a king of the Phrygians,
He worshipped gold beyond the human nature.
According to the myths, he made a bitter wish
So everything he held would be turned into gold.
Every food he would eat, would be made out of gold,
As a consequence he dies hungry because of his golden famine.
Some others, though, have written that he didn't die.
Instead, he drove his chariot and its anchor held him, as the oracles had said.
He founded the Galatian city of Ankara across the river Halys.
This way the famine and his destiny have been avoided.
This Midas has been said to have his ears like donkey's.
From what I've said, everything must be clear about Midas.

He worshipped gain and money; he was very greedy.
He made his stomach hurt by selling all the food
Just like Vespasian did with the excrement of the horses
Although, he blamed Titus a lot for this; he was his son.
He used to say to him: "Titus, my dearest son,
This is the gold of excrement, try, smell its odour."
This is how Midas was, as already mentioned before,
According to these myths created in this way.
Later he founded Ankara, a city with lots of food.
His ears were, as I said, like those donkeys have.
This means he was keen on hearing or just with very large ears
Or even that he had around him many spies.
Donkeys, Aristotle said, have very sharp hearing.
There is a Phrygian village named "donkey's ears".
It was inhabited by thieves. Midas had conquered it.
Maybe that's why the myth says Midas had donkey's ears.

The Ankara mentioned above was situated in Galatia.
It's been said it was built by Octavian, the Caesar of the Romans.
Octavian killed Deiotarus, the tetrarch of Galatia.
It was not due to the iron anchor of Midas' chariot
That Ankara was named this way, but because it is situated
Between the Asiatic and the Pontic seas.

Concerning Gyges, 1.3 (Story 3)

According to some writers Gyges was a shepherd.
While he was tending as a shepherd he found a copper horse buried into the ground.
Inside this horse there was a dead man lying down.
He had a ring upon his finger.
This particular ring was taken by Gyges himself.
He found out it had the power, when turned its hoop,
To make the holder disappear and appear back again.
This way he killed Candaules and seized the power of Lydia.

Herodotus, nonetheless, does not say he was a shepherd.
He says he was the son of Dascylus, Candaules' bodyguard.
Because Candaules loved his wife too much,
He secretly showed her nakedness to Gyges.
She knew it, but said nothing. She asked for Gyges later
And asked him which one he would do:
"Will you deprive Candaules of life, or will you kill yourself?
I will not bear to have been seen by two men."
He took away Candaules' life, as well as his kingdom.
Gyges had with Candaules' wife a son named Ardys.
The son of Ardys was Sadyattes, and the latter's son was Alyattes.
Alyattes' son was Croesus, who was defeated by Cyrus.
But I can tell your struggle and impatience
To hear the rest of the Gyges' story.

It has been said that apart from being a shepherd, Gyges was Candaules' commander.
The kingdom was like a copper horse
The same the palace; Candaules' wife, when he was dead,
Stood in the palace doing nothing.
Gyges took her ring and showed it to the bodyguards,
And with their help, he killed Candaules.
After returning her the ring
He made himself visible to everyone and took the kingdom.

Concerning Codrus, 1.4 (Story 4)

The king of Athens, Codrus, the son of Melanthus,
Has been said to descend from Erichthonius,
Whose lineage is to be traced back to many great kings.
Cecrops was the first king of Athens.
After him it was Cranaus, and the third one Amphictyon,
Whom Erichthonius deposed and kept the kingdom for himself.
He was a son of Hephaestus and Athena.
He had a son, Pandion, with Praxithea.
Pandion and Zeuxippe gave birth to Erechtheus,
As well as to Procne, Philomela and Butes.
Erechtheus has a son, Cecrops, from Praxithea.
Cecrops has Pandion from Metiaduse.
From this Pandion Aegeus was born, the father of Theseus.
Acamas and Demophon were the children of Theseus.
Demophon fathered Oxyntes.
Oxyntes fathered Thymoetes, Thymoetes fathered Melanthus.
From Melanthus came Codrus and, from Codrus, Neleus and Medon.
All these mentioned above have been kings, as well as the following.
Many say this genealogy is until
Thymoetes, Melanthus does not descend from them.
When fighting in a single combat with the Boetian Xantheias

Thymoetes gave him the kingdom as a gift.
Codrus was a noble man not only concerning his generation,
But he had also one of the noblest souls.
The Laconians and the Athenians had never fought before.
An oracle was given to the Laconians, that they would be defeated harshly
If one of the Athenian commanders was killed.
Codrus knew that and he dressed himself as a woodman.
He then killed a Laconian and was killed back with an axe.
As soon as the Laconians found that out, they immediately left.

Concerning Megacles, 1.5 (Story 5)

There have been two Megacles of the Athenian tribe,
Both of them noble men and of a good repute.
One of them, one hundred sixty two
Years ago, won three times the Olympic games.
He was the son of the noble Coesyra.
The other Megacles was a conqueror of the Pythian games.
His genealogy comes until the wealthy Alcmaeon
Who was strongly enriched, as already said, by Croesus.

Concerning Alcmaeon, 1.6 (Story 6)

Alcmaeon was one of the most noble and wealthy men,
Whose sons had killed the two sons of Pisistratus,
The two tyrants of Athens, Hipparchus and Hippias.
They freed the city; one of them was Cleisthenes.

Concerning the sons of Boreas, 1.7 (Story 7)

Boreas the Thracian kidnapped Orithyia from Athens.
They had two sons, Zetes and Calais, with very delicate hair.

They had even prettier hair than Absalom.
Their hair was flying, as many legend writers have said,
The longest the hair, the biggest the pride.
They are said to have sailed along with the other Argonauts
And to have driven away from Phineus the Harpies,
Who used to steal away the food from his birds' mouth.
Along with the Harpies, it's been said, the brothers died as well.
But I can tell the truth about their story.
This old man, Phineus, was blind due to his old age.
Eraseia and Harpyreia were his two daughters.
They lived a very libertine and lazy life.
All their life was wasted.
They abandoned themselves into poverty and fatal famine.
Zetes and Calais snatched them away,
They somehow disappeared from those places ever since.
All myths about them started there.
Apollonius has talked about their story.

Concerning Euphorbus, 1.8 (Story 8)

According to Homer, Euphorbus was the son of Phrontis and Panthous.
But according to Orpheus, he was son of Abarbarea and Boucolides.
He had the loveliest locks among the curly-haired.
He fought besides the Trojans for the sake of Helen.
He had a lot of gold bound into his braid of hair
And many other ornaments around his head.

Concerning Narcissus, 1.9 (Story 9)

Narcissus, the Laconian, was a young hunter who loved everything beautiful.
Once, during the summer, he got thirsty after hunting.
He leaned upon the water and saw himself in the bloom of youth.

He fell in love with his own shadow, as if it were somebody else.
In need to keep it next to him, he faced his fluid destiny.

Concerning Nireus, 1.10 (Story 10)

Nireus was a Greek commander, a really beautiful man.
He was the most handsome man among the Greeks after Achilles.

Concerning Hyacinth, 1.11 (Story 11)

Hyacinth was a beautiful young man, the brother of Cynortus.
His father was Amyclus and Diomedes his mother,
People from the noble fatherland of the Laconian Amiclaeans.
Apollo and Zephyrus fought for the young boy's love.
Once when Apollo pitched the quoit with Hyacinth,
Zephyrus blows the quoit boisterously and ruins it.
The beautiful young man was struck from the top of the mountain with terror.
From the earth, then, sprang up a flower of the same name instead of Hyacinth.
The earth felt pity for him, just like for the beauty of Narcissus.
But the Narcissus' story is known to everybody,
That falling into the water the young man died of drowning.
As a consolation for the loss, their beauty has been exalted.
Many say he fell into the water because of his desire.
It is clear where it comes from, the name of the plants and the trees
Even of the stars and of all their similar.
All the next generations of humans, due to the desire for these two young men,
Named the things mentioned above after them.
Moreover, it's been said, the rival lovers of Hyacinth
Who were fighting for him and admiring the young man's beauty,
Was the sun, happy to turn towards the young man
And the blow of the winds were truly charmed by him.
The sun then pitched the quoit with the young man

When the wind turned its way and blew the quoit up there.
He did just like Zephyrus, for envying the Sun,
He deprived Hyacinth of life and of the shiny light bringer.
This story wrote Nicander in his *Theriaca*.

To ask me to write to you about the sayings of the wise men,
It is inopportune, weird and of the most mischievous things.
You don't want to hear of this as a work of Tzetzes,
Who has been more than delightful to his benefactors,
But as a marvellous person who has absorbed so many books.
I have experienced this before; somebody else was thankless.
Well, just your name has been enough for me to write this down.
Everything I've written above is being held in my memory.
You've seen now, quite precisely, how I do know every book
And how I can be ready to tell all that by heart.
There is nobody else that God has ever made
With better memory than that of Tzetzes, in this life.
That's why I'm thankful towards Him who gave me such a gift.
Although I live a simple life, I descended from the best;
Whether I do want it or not, one of my ancestors is Aeschylus.
I lead the way of all the nonsense in people's lives,
This is the reason I have chosen a retired life.
If there is someone else claiming to have such a memory,
Because I cannot make any reference to anyone,
Please, let him come in front of us; we won't avoid the fight,
Although we've had decided to lead our life at home,
Just like the Scyrites Achilles, the disciple of Chiron,
Not like Konnas who lived on the streets and in front of hotels[3].
You know now our nature and our state of mind.
I've learned to interpret all the books of former writers
Even if they're full of dust, in the shadows or forgotten.

3 Apparently, a flute player who made his life from begging.

As Solomon has said, we wail for everything humans have made.
I've seen the beauty of our world and the delights of life
Under the sun; all this is vanity.
But, oh! I have to learn all useful things from wise men.
Prepare your ears so you can listen to what I have to say.
I do not have a heart of iron; I am compassionate.

In his book *Theriaca*, Nicander says about Hyacinth.
"Beautiful Hyacinth was lamented a lot,
He was lamented by Phoebus, who accidentally killed
The young boy by hitting him in front of Amyclaean river,
In the prime of Hyacinth' youth, when a quoit fell onto his head;
He fell upon a rock and his head was smashed into pieces".

Concerning Orpheus, 1.12 (Story 12)

Orpheus was a Thracian, his home was the Odrysian city of Bisaltia.
Menippe, daughter of Thamyris, was his mother and Oeagrus his father,
Or, according to many others, his mother was Calliope.
He has been said to attract the prey and stones with his music.
The poet Simonides has written the following about this.
"Countless birds were flying upon his head,
Even the fish were coming out of the blue water
To hear his beautiful songs." This is what has been said about this story.
To precise, though, every man is being attracted by the music.
The gardeners, the workers with stones as well as the cattlemen
Have abandoned their work in order to follow Orpheus.

Concerning Amphion, 1.13 (Story 13)

Amphion sings to the lyre; he along with Zethus
Were sons of Zeus, as Homer says; their mother Antiope.

According, though, to other writers and to Antiochus,
They were sons of Theobus and the same Antiope.
They were given birth by a virgin and were immediately sent away,
But when they grew up enough, they undertook the kingdom.
They honoured their father's name and built the city of Thebes.
It has been said Amphion was gifted with the lyre
To be able to drag the stones for building with his songs.
This proved to be true; Amphion was singing to his lyre
While the workers were building the walls of the city.
The same walls Alexander will later destroy
With lamenting songs, as Callisthenes says.
While Ismenias was singing, Thebes was being conquered.

Concerning the Sirens, 1.14 (Story 14)

About the Sirens, Homer, Lycophron, Euripides
And many others have said that they attract people with their music.
They destroy everything with their songs, fulfilling every desire.
Odysseus managed to escape from them, they say.
He shut the ears of his companions with wax
And tied himself upon the ropes and suffered while hearing.
They say they're daughters of creatures that have the shape of birds.
Leucosia, Ligeia and Parthenope.
They were daughters of the river Achelous and Terpsichore
Or Melpomene. Many other names are given to them.
Their story has been said so many times by many.
Many have said they are rocks
Which produce the sound of songs when being hit by the waves.
Plutarch, the younger, has said they were prostitutes.
The others have claimed they conquer people through pleasure,
Those who do not shut their companions' ears with wax
They will have to close their five senses against them,

They will have their mind raised up; as I am telling you
Whether their mother is Terpsichore or Melpomene
(They can be prostitutes and deceive through pleasure at the same time.)
I'm saying also they're daughters of Achelous and they can fly.
As it is unstable and fleeting the desire of a prostitute,
So their delight is brief and runs away.

Concerning Marsyas, 1.15 (Story 15)

Marsyas was a Phrygian philosopher; he was the first to play the flute.
He even rebelled against Apollo's flutes.
He lost the contest and was turned into a wineskin hanged from a pine.
Even the river was flowing with the fury of a flute-player.
This has been stated by Julian's works
And by Procopius from Caesarea and many others,
And before them Nicander had said the following about him.
"The pine was divided into pieces many times by the tears
Of Marsyas, where Phoebus had hanged his body.
The tree had mourned his fatal destiny, holding his body.
The whole area still resounds with that echo."
Some others say he found the flute of Athena.
She was then accused by the poor satyr Marsyas:
"Indeed, it does not suit you; let go of the flute,
Take the arms and start fighting"
She bent herself over the water, she saw her cheeks
Exalted and, finally, gave this art to Marsyas.
He was the son of Hyagnis and teacher of Olympus.
He used to win when challenging the best.
Such a singing contest has been stated by Simonides:
"He had put a dazzling piece of gold around his head
And a boisterous opening on the back side of his helmet."
I shall support the story about Athena and not Apollo.

She was extraordinarily witty and a good flute-player.
Her cheeks were, though, extremely swollen, dishonouring her face.
That's why it is more fitting for men to play the flute.
Then, the mentioned above, philosopher Marsyas
Was boasting in front of her; he even got delirious;
He was drowned into the river; then hanged upon a pine.
He was seen under the sun as if he had committed suicide.
Also, because the Sun was fond in music, too,
Another version says, he hanged Marsyas for defying him.

Concerning Terpander, 1.16 (Story 16)

Terpander was a citharist from the family of Methymnaeans.
Once, they had rebelled against the Lacedaemonians.
An oracle had prophesied they would make peace together
Only if Terpander from Methymne played his cithara to them.
Terpander, then, played his guitar so skilfully
That they made peace immediately, as Diodorus says,
Due to his singing harmony. Their relationship had changed
And got there all together, exchanging greetings with tears.

Concerning Arion, 1.17 (Story 17)

Arion was also from Methymne playing the cithara, as well,
During the times of Croesus and of Periander.
He went to Italy and, specifically, to Sicily.
He won a lot of things. On a boat to Corinth
He embarked, leaving Taranto, as he wanted to return home.
The sailors wanted to take all his money.
He asked, then, to play them music with his melodious guitar,
A song before his death; he took his cithara immediately
(There were seven melodies that one could play with his cithara).

He stood and started to play beautifully the first one;
A dolphin, being enchanted, came out of the water, and when Arion fell into the sea
He was dragged by the dolphin and was brought to Cape Tenaro.
When he arrived in Corinth, he told this to Periander.
He didn't believe him, though, and put the man in prison.
Later, the sailors came and Periander asked them what happened.
He sentenced them to death as it is proper for murderers.
The writer Herodotus has written down this story,
Along with him Oppian, but his story is more precise.
His story, which is widely known, my child, here follows:
Being in danger, Arion played his music straight up.
Some pirates, who were Phoenician men, upon a boat of dolphin shape
Felt pity for him and left him on the coast of Cape Tenaro.

Concerning the golden lamb of Atreus, 1.18 (Story 18)

Atreus was a brother of Thyestes and of many others.
All of them were children of Pelops and Hippodamia.
Chrysippus was their stepbrother, whose mother was Axioche.
They were jealous of him because their father honoured him too much.
Following Hippodamia's will, Atreus and Thyestes
Drowned him into a well. When Pelops found this out
He dismissed all his children.
An oracle had said Laius would abduct Chrysippus.
After leaving the sons settled in different places. Atreus and Thyestes
Settled down in Triphylia of the Peloponnese.
Both of them demanded the kingdom for themselves.
Atreus was to have it by law since he was the firstborn.
Thyestes, though, was claiming it too, ignoring all the laws.
As time passed by, it was decided it would become king
The one who would bring the right sign in front of the judges.
Atreus had nurtured a golden lamb.

Simonides has said the lamb was purple.
Atreus was about to show the lamb to the judges.
(Which, according to Euripides, was Hermes' advice,
Who wanted to revenge the descendants of Pelops
For Pelops had unfairly killed Myrtilus, Hermes' son.
Apollonius says Atreus wanted to make a sacrifice
To Artemis of the most beautiful animal of his herd.
As soon as the lamb was born, he killed it and hid it away
Very carefully into boxes, so it could serve him as a sign.)
Atreus was about to show this sign to the judges.
Thyestes, though, had spied on him and deprived his brother of his wedding-bed
And took the lamb from Atreus' wife, Aerope.
He showed it in front of the judges and declared himself the ruler.
The Sun could not stand the unfortunate things that happened
So he drove his chariot from the west to the east,
And along with him went the Pleiades as well.
Atreus found out he had been deceived by his wife Aerope.
He made a dinner of the three children Thyestes had with a Naiad,
Aglaus, Orchomenus and Calaeus, after killing them.
He showed him afterwards their legs and arms and drove him away from the country.
The Sun returned after the disgusting dinner.
The other son of Thyestes, Aegisthus, was living in the mountains, taking care of goats.
Thyestes had this son with his daughter Pelopia or Mnesiphane.
Aegisthus returns from the mountain and kills Atreus
And takes back the kingdom that was rightfully his father's.
He sends Atreus' sons, Agamemnon and Menelaus,
To Polypheides, the king of Sicyon, to raise them.
He sends them, on his turn, to the Aetolian Oeneas.
After a short time they are brought to Tyndareus.
They managed to make Thyestes seek refuge in Hera's temple
And afterwards to go and live in Cythereia.
They got connected by marriage with Tyndareus' daughters.

Agamemnon married Clytemnestra
After killing her husband Tantalus, the son of Thyestes,
And their newborn child; Menelaus married Helen.
Concerning what happened to the Sun,
I think it has not been stated enough.
The wool of sheep had turned into gold,
Rheginus and Isigonus have written about these facts.
Hermes knew well the stars and Artemis the moon.
What happened then was not seen as a good omen.
Myrtilus, the son of Hermes, was transformed into a star.

Concerning the bull of Minos, 1.19 (Story 19)

Minos was a son of Asterion Zeus.
Since the beginning of the world kings were called Zeus as well.
Just like the star of Zeus, which came quickly when he was born
To foretell he would have a destiny of a lion.
It appears only in front of kings who wear a crown.
After the death of the king Asterion,
Minos was not permitted to rule Crete after him
Because, they say, the kingdom must be given by the gods.
A strange sign from the sea would be revealed to him.
Minos promised that, whatever it was, it would be sacrificed to Poseidon.
Then a beautiful bull appeared from the sea
And he was given immediately the kingdom of the Cretans.
He sacrificed to Poseidon another bull
That he asked to be brought from his herd.
That bull was said to have laid with his wife Pasiphae
Even though she was involved in intercourse with Daedalus artificial inventions,
She gave birth to the Minotaur, a beast half man and half bull.
Daedalus was a son of Eupalamus and Alcippe.
He was a craftsman and sculptor in Attica.

He threw from Attica's citadel
The son of his sister Perdix, whose name was Attalus.
He was being a disciple alongside his uncle Daedalus.
He was the first to make an artificial serpent's jaw
Which could catch a small piece of wood. When his uncle saw that,
Being envious of the child's genius, he killed him.
He went to Minos. There, with the slave Naucrate
He had a son, Icarus. Minos detained them
For having helped his adulterer wife.
He was about to kill them, that's why he imprisoned them.
They escaped from the prison
Having put wings upon them, they flew through air.
Icarus fell into the sea when he left.
The Icarian Sea, where he fell, was named after him.
Daedalus was saved in Caminus of Sicily.
In Sicily came Minos looking for him.
Minos was killed by the daughters of Cocalus;
By pouring upon him boiling waters he immediately froze.
Now, I should say about the bull and the involved intercourse,
About the Minotaur and the wings made by Daedalus
And how, they say, Daedalus' sculptures could move.
As Euripides has said in his play *Hecuba*:
"I wish I could speak through my arms,
Through my hands and my hair and my walking
And through Daedalus' crafting or some God's"
And Plato, the master of comedy, has said:
"Every sculpture made by Daedalus must be seen
To move; that is a wise man".
Minos, who was not permitted to be the ruler before,
Having consulted the seers, spoke to the Cretans.
He would be revealed a sign from the sea.
Commander Taurus showed up with his merchant ships

And Minos took the kingdom as if it were a god's will.
It was this Taurus, the commander, not the bull,
With whom Pasiphae, the wife of Minos, committed adultery
In cooperation with Daedalus, who helped her
To be closed in the most guarded rooms,
The so-called wooden bull of Daedalus,
Where she had a baby; since the child had two fathers,
Minos and Taurus, he was called Minotaur.
Daedalus knew the ships of those merchants were so quick as if they had feathers.
He left with them to Sicily.
Icarus was plundered and drowned during a shipwreck.
Daedalus was saved in the house of Cocalus.
The things crafted by Daedalus were believed to move because of this:
Many years before Daedalus, the statues
Were made without arms, legs or eyes.
Daedalus was the first one to make them with arms and legs
As well as with fingers, eyelids and everything else.
That's why they say his statues were capable of moving.

Concerning Cephalus' dog, 1.20 (Story 20)

Procris, the daughter of Erechtheus and Praxithea,
Was the wife of Cephalus, Deioneus' son.
She was bribed with a golden crown to lie down with Pteleon.
She fled to Minos after Cephalus discovered her.
Minos had secret intercourse with her
And gave her as a gift a sharp javelin and a fast-running dog.
This dog could quickly catch any fast beast.
She took these presents and returned to Cephalus.
He received the gifts and went hunting.
Believing it was a wild beast, he killed her with a javelin.
Judged by the Areopagus, he went into exile.

At that time there was a Teumessian Fox
That was bringing disaster to the children of Thebes.
Cephalus sends his dog to hunt the fox.
Zeus, by transforming the roads into stones, made the dog win.
This story has been written by Apollodorus.
While the wise Palaephatus, a really intelligent man,
Says a slightly different story.
He says there was a commander named Alopekos[4]
Who was fighting against the Thebans along with other rebels,
Whom Cephalus killed having been called from Athens.
I, too, agree with this version of the story, which is the most known.
Minos was involved in a secret intercourse with Procris
And after that, he sent her upon fast ships
Along with commander Cynas and many gifts for Cephalus.
Cephalus then sent this Cynas to Alopekos
To fight him as an enemy. They fought upon their horses
Until they destroyed each other.
Alopekos escaped with his ships
And Cynas was chased until the cliffs beside the sea,
Where his ships were, and left this life.

Concerning Megacles, 1.21 (Story 21)

The claiming Megacles was son of Coesyra,
The most noble among all women under the sun.
He was the third one in the horse contest in Olympia.
Olympia was a place next to Triphylia
Where the river Alpheus is still flowing.
Heracles had been forced by Olympian Zeus
To fight and win the beasts of Augeas.
He was honoured with a young branch of a wild olive tree.

4 I.e. fox.

This contest continued to take place every fifty months.

Concerning Cimon, 1.22 (Story 22)

Cimon, according to some writers, was son of Miltiades,
According to some others, though, he was son of Tisagoras.
He had a son with Isodice named Callias.
Cimon had a sister, whose name was Elpinice,
As Ptolemy had later his sister Berenice,
And before them Zeus had Hera, and now it's a custom to the Persians.
Callias had to pay fifty talents
As Cimon, his father, did not pay them
During his shameful wedding with his sister.
Those who have written about this are too many for me to count them.
For they are infinite, those who wrote about this,
The comic writers, the rhetoricians, Diodorus and many others.

Concerning Aristopatira, 1.23 (Story 23)

Aristopatira was a daughter of Diagoras of Rhodes.
Diagoras along with his sons and daughters,
Being all together seven, in just one day
Won in boxing and wrestling in the Olympic Games.
He won the men's, his sons the teenagers'
And his children the other kids'; everyone got involved.
They passed in front of the spectators being glorified for their victory,
Damagetos, Dorieus along with Acusilaus,
Euclon and Pisirrothius along with Lelegetes.
They even had monuments built for them in Olympia.
During that Olympiad
Aristopatira came to watch the games.
There was a law that forbade women

From showing up and watching the Olympic Games.
The Hellanodices[5] didn't allow her to enter and she replied to them:
"Why don't you let me watch the game?
I am not like the other women.
You see, all seven of the winners,
That won here today, are relatives of mine.
Diagoras is my father, and the other three are my brothers;
The children are my brothers' sons,
Euclon and Pisirrothius along with Lelegetes."
They then gave in to her words
And let her immediately enter and watch the games.
This story has been written by Pindar, the son of Daiphantus.

Concerning Simonides' victories, 1.24 (Story 24)

There was one Simonides from Samos, son of Amorgus.
This Simonides, though, is son of Leoprepes from Ceos.
He was poor but delightful, he always won in contests
Just like Konnas, the flute-player, was an Olympian winner.
Aristophanes has written in his comedies about Simonides' poverty.
Aristides has written about the man's gratitude.
The majority say, he once found an unburied dead body
And honoured him with funeral rites; he saw the dead man in his sleep
Who told him "don't sail, don't follow the sailors"
So he refused to leave with them.
All the others were dispersed into a shipwreck.
Simonides wrote a thankful epigram
Upon the dead man's tomb.
"Here lies the saviour of Simonides from Ceos,
Who, even from the world of the dead, took care of the living."
This Simonides died in Sicily.

5 I.e. The judges and enforcers of the Olympic Games.

Upon his tomb, there is the following epigram:
“Oh, Simonides, you who have fifty six victories
And tripods. You have fallen in the Sicilian plain.
The memory of Ceos misses you. You have become the praise
Of the witty soul of the Greeks.”

Concerning Stesichorus, 1.25 (Story 25)

Stesichorus was a lyric poet and his daughters as well.
His homeland was Himera, a city of Sicily.
He was contemporaneous with Abaris and Pythagoras.
He was opposed to Astypalean Phalaris.
Phalaris was husband of Erythea and father of Paurolas,
He was, also, the son of Leodamas and king of Agrigento.
This Phalaris killed Perillos, a coppersmith
From Attica; he burnt him into a bull made of bronze.
Perillos had manufactured this bull by himself,
He made small tubes into the bull’s nostrils.
He even made a door on one side of the bull.
He gave this bull to Phalaris as a gift.
Phalaris welcomed this man with other gifts
And ordered this device to be devoted to the gods.
Then, the coppersmith that made him such a gift
Told him about the savage characteristics of the device:
“If you ever want, Phalaris, to punish anyone of your people,
You throw him inside this bull and set fire below it.
His groaning will look like the bull is groaning,
And you’ll feel pleasure when you hear the sound through the bull’s nostrils as if it were a flute.”
Phalaris heard about this and felt disgusted by him
He said: “Bring it Perillos, you show it to us first,
You imitate the flute, present us your creation.”
While he was trying to imitate the sound of flute,

Phalaris closed the bull's door and set it on fire.
Because he didn't want to defile the work of bronze with the man's death
He pulled him out half dead and threw him off the cliff.
Lucian the Syrian has written about this bull,
As well as Diodorus and Pindar and many others.
I have written to you this story
Based on the wise Phalaris' letters.
Stesichorus was opposed to this Phalaris,
I think, because of this: he had imprisoned Conon and Dropidas,
When he was going to Peloponnese passing through Pachynus.
Phalaris killed Conon right away
While he let go of Dropidas, sending him back home.
Stesichorus was a beloved friend of Dropidas,
For whom he paid ransom to the people of Tauromenium
One hundred talents; twelve years later,
When Stesichorus died, his daughters continued to write.
Stesichorus' daughters made hymns about Phalaris
And so that debt was over.
Here follows a song of Stesichorus:
"Oh Pallas, destroyer of cities, war-sustaining, pure creator,
Daughter of the Great Zeus, young maiden, unseen virgin."
Similar is a song of Archilochus of Paros
With which he had won having sung it at the Olympic games,
Singing only with his mouth for his tripe was cut.
They say even Pindar used to admire him.
Now hear this song of Archilochus:
"Hurrah! Be glad, you, triumphant king Heracles,
Along with Iolaus, both of you true warriors."

Concerning Tyrtaeus, 1.26 (Story 26)

Tyrtaeus was a Laconian commander and a great poet,

The songs he wrote were encouraging for war.
These songs were sung by the Laconians when they were joining war
They were performing the war dance according to Lycurgus' laws.
Dion Chrysostom wrote about this, too.
"You, sons of glorious fathers of Sparta, who raises great men,
You hold the shield with your left hand and use the spear with courage,
Do not spare lives; it is not proper for Spartans."

Concerning Hannibal, 1.27 (Story 27)

Hannibal, according to Diodorus and Dion
As well as according to Dionysius from Halicarnassus,
Was a commander of Sicily, the son of Hamilcar.
Hamilcar had conquered the entire Iberia
And the Iberians had plotted against him and killed him.
He, then, commanded all his army to leave
And join his sons and die for them.
He would have avoided the plague if he had left with the others.
His son Hannibal was only fifteen years old
And the other, Hasdrubal, only twelve; he went upon the hill,
His head was seen by the Iberians.
All of them attacked him
The ones who left were lucky to be saved.
When he made sure his army was safe, he went back
And started to counter attack the Iberians.
The Iberians encircled him and fought him hard,
He let go of his weakened horse
And fell into the waters of the river Ebro.
He was hit by a javelin.
He was found neither drowned nor dead by the Iberians.
Such was his strength; he was dragged by the waters.
Hannibal was a descendant of such a hero.

Along with his brother-in-law, he marshalled against Iberia
And plundered it entirely, to avenge his father's death.
Meanwhile, the Ausonian Romans
Defeated in battle many times the Sicilians.
They made a strict law for themselves
Never to fall under their sword.
When Hannibal was twenty five years old,
Apart from the senators and the aristocrats,
He caught the brightest and the smartest of the young men
About one hundred or maybe more; by plundering Iberia
He made a living and increased his army with young men.
Such a number was able to win hundreds of men.
He managed to run thousands and millions of men.
His army became huge and one of the most dreadful
The soldiers had followed him without money or gifts.
Such news travelled quickly to the Romans.
All of them were formed in order for the infantry and navy.
There must have been seventy seven thousands.
He went to get ready the Sicilians, just like one rubs a pine.
The Sicilians begged Hannibal to stop
And not to utterly destroy the lands of Sicily.
He heard them talk and brag about themselves.
He did not sit and wait for the attack of the Romans.
He left alone from Sicily going forward to Italy
Going from above, passing through the Alps.
They were hard to pass through, but Hannibal cut into pieces the rocks
And six months later he confronted the Roman armies.
He killed many of them during a lot of battles.
His brother Hasdrubal, who had stayed back to wait,
He too walked through the Alps.
It took him fifteen days to come next to Hannibal.
He brought with him a great army. When the Romans found out,

They attacked him secretly and managed to take him down.
They brought his head and threw it to Hannibal.
He lamented, as it was proper, his beloved brother
And later he marshalled against the Romans in Cannes.
The commanders of the Romans were Paullus and Terentius.
Cannes was a plain in Argyrippe.
Argyrippe was a city built by Diomedes.
The city's name means "a horse from Argos" in the language of the Greeks.
These plains used to be inhibited by the Daunians
And later by the Iapygians, and after them by the Salantians.
And nowadays we say the Calabrians live there.
They have been the borders between the Calabrians and the Longobards.
That dreadful war took place there.
When that terrible war broke out
A fearful earthquake happened; it set apart the mountains.
A storm took place where rocks were falling from the sky.
The soldiers did not stop fighting but fearlessly continued.
At the end many men of the Romans fell down.
Then, the commander Hannibal sent back to Sicily
The rings of the Roman commanders and of the other glorious men
Which were worth many *medimoi* and *choenixes*.
The first and noble women of the Romans,
They run lamenting to the temples in Rome
And cut their hair as it was proper when grieving.
Later they were mixed with the slaves and the barbarians
Since the land of the Romans was deprived of men.
They were afraid their roots would be vanished.
Then Rome itself had lost all of its men
Its gates were wide open, the people stood on the street
Ten were sitting before the gates,
They were lamenting for the disaster the poor city had suffered.
They were watching for the remaining people, so nobody would leave the city.

While such a misfortune was upon the great Rome
Hannibal neglected to destroy it completely.
He was so keen on victories and drinking and having good time
That he did not take notice of the Romans that gathered around Rome.
Then, he left for the third time to marshal against Rome.
Suddenly, while the weather was nice, a terrifying hail started
And the darkness it produced changed Hannibal's march.
Hannibal, then, was envied by the Sicilians.
While he was in need of food, they refused to supply him.
The one who earlier courageously won was now defeated by hunger.
He was also chased by the Roman Scipio
And he was actually to blame for the disaster of the Sicilians.
He died by taking poison somewhere in Bithynia
Near a village known by the name Libyssa.
He expected to find death in Libyssa, his homeland.
There used to be an oracle about Hannibal's death.
"The soil of Libyssa would cover Hannibal's body."
The later emperor of the Romans, Severus,
Who was a descendant of the Libyans, he put upon this man's
Tomb a white piece of marble to honour the commander Hannibal.

Concerning Bucephalus, 1.28 (Story 28)

You already know Bucephalus' story
For he was a furious horse; he devoured men.
He only listened to Alexander the Macedonian.
He earned the name Bucephalus as following:
He had a head of a bull marked on his thigh,
Not because he had a head of bull.

Concerning the clothes of Antisthenes the Sybarite, 1.29 (Story 29)

So wonderful were the clothes of Antisthenes;
They were purple, made of lilies, equal of fifteen meters.
Persian and Susian animals and gods were painted upon them.
They were embroidered with pearls and valuable stones.
Antisthenes had a glove on his left hand
Upon which he had painted Sybaris, his homeland.
Dionysus, who ruled Sybaris formerly,
For one hundred and twenty talents,
He sold it to the Carthaginians; I think Plutarch has written about this.

Concerning Croesus passing through the sea without getting wet, 1.30 (Story 30)

When Croesus was about to pass through the sea water,
Thales dug a semicircle, crescent-shaped ditch
And changed the flowing of those waters.
He made this way the possibility to pass the impassable waters.
Herodotus reminds us this story.

Concerning the bridge Mandrocles built in Hellespont of Bosporus, 1.31 (Story 31)

Mandrocles the Samian was an architect.
When Darius was about to march against the Scythians,
He made a bridge of ships in the Hellespont of Bosporus.
It was dedicated to Damalis or to the temple of Hera.
Darius disembarked to Europe many soldiers.
Herodotus has mentioned this story as well.
There are two Bosporus, and now learn where they are.
The Scythian Kimmerius, from which flows Maeotis Lake.
This lake is getting mingled with the Black Sea.
The other Bosporus is our Thracian, the Hellespont,
We have the custom to call it this way.
Now hear where does it come from and how long it is.

It comes from the strait of Abydos
And until the bridge of Blachernae it is known as Hellespont,
It also includes the Bebrycian Sea
And the Thracian Heraclea, formerly known as Perinthus.
About this two parts of Bosporus
And the sea map of Hellespont no one has written,
As far as I know, among the many historians.
Well, you should know that Tzetzes has told only the truth so far,
He has been the most accurate of all the known historians;
He has written about everything up to the modern times.

Concerning Xerxes, 1.32 (Story 32)

Now hear how Xerxes, the Persian, campaigned against the whole Greece.
The former tyrant Hippias, the son of Pisistratus,
For being exiled by the Athenians, he went to beg Darius
And managed to convince him to campaign against Athens.
This story has been reported by the *Panathenaic* of Aristides.
According to Herodotus, though, it was Aristagoras
Who convinced the Athenians to march against Sardis.
At the beginning, Darius sent Mardonius to confront them;
But he suffered shipwreck around Athos and lost thousands of men.
Darius, then, removed him from this duty.
He even asked the Athenians for money, land and water;
But they pushed the ambassadors into a very deep ditch.
Then Darius sent Datis and Artaphernes,
His nephew, along with six hundred ships.
They conquered Naxos and Eretria, cities of Euboea.
Datis made a sacrifice to Apollo in Delos,
He offered them three hundred talents.
They had their army encamped in the region of Marathon.
Hippias the tyrant was accompanying them.

They were defeated by Miltiades and Stesileus
As well as by Callimachus and Cynegeirus.
Some of them managed to go back and tell the news to Darius.
He boiled with anger for three entire years;
He prepared constantly his navy and gathered a large army,
So he could easily campaign against Greece.
But suddenly, on the fourth year, Darius passed away.
Xerxes, his son, succeeded him and ruled the whole empire.
He realized the implacable war against Greece.
His navy was full of strong ships;
They were two thousand and two hundred seven.
Many were the non-soldiers who carried along the arms;
They were so many, probably five hundred.
To feed his entire army on a daily basis
He needed four hundred talents; and that was just the basics.
So Xerxes was urging to attack Greece,
He even wanted to break into pieces the elements of nature.
He tried to imitate his father Darius in everything.
Just like when Darius wanted to attack the Scythians
And march his army on foot to Europe above Damalites Bosporus,
Upon the bridge Mandrocles the Samian had built;
The same way Xerxes had people to make a bridge upon Abydos.
The bridge he had thrown from Sestus to Abydos collapsed,
He even whipped the sea two hundred times.
He put two pairs of iron chain, as if tied by the feet
The sea was; he wanted it to be his slave.
He ordered now two bridges instead of one.
On both their sides there were heavy burdens
And anchors to support them so they would remain still;
From the bottom of the one side to the other
They tied horrible ropes above the heavy burdens,
From the one side of the row of the ships and the other from the stern.

The rope was really large and weighed around three talents.
They were stretched tight from the bottom on both sides,
They nailed wooden trunks, the same used in stands for horses.
This way they fortified the ground; the ropes
On both sides they then made totally stable
So nobody would fall into the water from the sides.
As the two bridges were linked to each other
The trunks were dig deep into the ground of the bottom sea,
This way it was made a way of land; after doing this
Sweet bay and myrtle were sprinkled upon it.
This way the sea was turned into land with bridges,
As Xerxes was imitating his own father, Darius.
He made a sea out of Mount Athos by digging a deep canal,
So through that trench two triremes could pass.
Over there Mardonius was shipwrecked earlier,
Where 20.000 soldiers were destroyed by the waves.
In the trench of Athos, which we call now “Holy Mountain”,
Thousands of soldiers came from Heleos
With their commander, the terrible satrap Bubares.
Along with them the great Artachaeus came.
When all of them arrived, somewhere near Hellespont
A throne made of stone was built so Xerxes could supervise.
When all this work was announced,
Armies came from Lydia prepared to start the march.
In Celaenae of Phrygia, Xerxes with his army was being received
By Pythius the Lydian, the same one who earlier
Had given to Darius a vine and a golden oriental plane.
The same way this time he made a gift to Xerxes,
Two thousand talents made of pure silver;
And of the golden coins that had Darius’ face on them,
He gave him around four hundred.
Xerxes did not receive the gift, but he appreciated the gesture.

He left for Hellespont and the great bridges.
Wherever the army's horses bended over to drink,
In the Maeander or Scamander, the rivers dried up.
The same happened later with the river Peneus in Thessalia
As well as the river Illisus in Athens. But these would happen later.
When Xerxes himself arrived in Hellespont,
He sat upon that high throne;
He saw the soldiers that were more than the flowers and the leaves;
They were almost as many as the grains of sand in the sea.
First, he blessed himself for having such a good luck,
But then he thought of the shortness of the peoples' lives
And suddenly his eyes got full of tears.
His uncle Artabanus learned this and talked to him:
"There is no reason to shed tears for the short lives of people,
You should know, my king, our short lives
Seem very large to many, if they are full of suffering,
So they wish a shorter life would be a blessing for them."
Such was the advice Artabanus gave to Xerxes.
They marched towards the bridges
And the army continued without being stopped
During seven days and nights.
Finally, Xerxes crossed over the bridge upon a chariot
Having an escort of ten thousand chosen men.
What else should I mention and describe you with details?
He drove his entire army to Europe;
Every river was dried up; every tree was devoured;
Even the sun itself was hidden by the Persian arrows;
The earth and the sea were shuddered and the whole nature of trees.
The commander Leonidas along with three hundred men,
He stood against that huge army near the temple of Artemis.
He killed many of the great barbarian soldiers,
Among them the two beloved brothers of the Persian king,

Even the king himself he managed to bring down of his horse.
The soldiers fought bravely hand-to-hand.
Only when they came very close to the barbarian soldiers,
They were betrayed by some local man.
Or, according to Diodorus Siculus,
The commander Leonidas along with his men
Were being attacked by the barbarians during the night
And up until the sunrise, all of them were destroyed.
Or they fell in battle being encircled by the barbarians.
That was the first attack of Xerxes with the Persians.
They were defeated, though, during the Battle of Salamis
Two hundred and seventy ships
Xerxes had, along with two thousand trading vessels,
The two hundred and seven were the fastest of them.
His fleet entered the battle
While Xerxes went upon the Aegaleo Mountain,
Which is situated exactly in front of Salamis.
He sat upon his golden throne and watched the battle.
He had secretaries with him to write down what would happen.
They gave him a bad omen about the occurring sea-fight.
They were destroyed completely by the fleet of the Athenians.
Their infantry could not join them because of the great storm.
They had won earlier some old men Athenians,
Whom they had burnt alive and put them upon woods
Upon the Athenian wall, being deceived by the omens.
Xerxes, then, left to find and join his infantry
While the Athenians were chasing him;
Even the other Greeks that were helping the Athenians had won much courage.
When he heard they were about to destroy the bridges, too,
He left Mardonius to be the commander of the battle
Along with the Persian Masistius, the one with the golden corselet;
He immediately left with a part of his army,

But many of them died during their way back, either of hunger or of devastation.
He embarked on a Phoenician ship in the Gulf of Strymon
Along with the best Persians; then another storm started
So Xerxes ordered them to abandon the ship
(Which immediately happened as the obeyed the order,
So the ship could be lighter and the king could be saved).
Barely passes into Asia, with innumerable misfortunes; 1[6]
But the Athenians kill those with Mardonius,
Even Masistius himself, who I also recently said
Donned himself in a golden corselet covered with scales,
On account of which even a rather mighty battle broke for the Greeks.
But Xerxes, ruined after such a defeat,
Having love for the wife of Masistius himself,
Was living with this woman, and rejoiced with her in the city of Sardis,
Inasmuch as he set up trophies both radiant and great,
And utterly destroyed every delightful youth of Persia,
As even up to this time now many of the defeated do.
Finally, going to his fatherland of Persia,
He announces the suffering of the entirely destructive misfortune.
Aeschylus and Herodotus, Lysias, Aristides,
Diodorus and Plutarch say these things, along with others.

Concerning Cleopatra and the Pharos[7], 2.1 (Story 33)

The kinswoman of Ptolemy, mistress Cleopatra,
The Egyptian, wise and entirely most well proportioned,
Persuasive and eloquent, pouring out the charms of the Sirens,
Charming, with her beauty, all people and the nature of beasts,
Gaius Julius Caesar, and rather,
Even after him, Anthony, the brother-in-law of Octavian,

6 Here begins book II of the *Chiliades*.

7 The famous lighthouse of Alexandria.

(Through whom she is both made a captive and dies by asps
And embalmed is conveyed to Rome for the pleasure of a goddess;
Even her children were paraded before Octavian,
For one, the name is Helios, and for the girl, it is Selene)
Cleopatra, along with the Cyprian architect Dexiphanes,
After making the sea of Alexandria into dry land
As much as towards one half of a mile, or a little more, to some extent,
She constructed the highest tower of Pharos,
To shine in the surging sea a light that would bring more safety to trading vessels.
Virgil mentions this Cleopatra,
And Lucian and Galen, and Plutarch with them,
And Diodorus, and George The Chronicler with others.
Even John of Antioch later after them.

Concerning Trajan and the bridging of the Danube, 2.2 (Story 34)

Trajan, being neither an Italian nor a Greek inhabitant of Italy,
But being an Iberian of a different ethnicity, a commander in Germania,
Of such a kind, becomes king of the Romans.
After the rule and voluntary death of Nero,
And Domitian's slaughter by Stephan,
There is Nerva, an old man, entirely good in his manners,
Whom the Romans choose for their king.
Who, having surpassed both a lifetime and a third part of a lifetime
And a nine day period, in which he was weak from old age,
Both vomiting and disregarding all food,
Having judged the safety of the commonwealth over any relatives,
He dismisses all of his relatives, he dismisses even his acquaintances.
And having convened the entire Senate of the Romans,
It is Trajan, then being towards Germany,
Whom he distinctly proclaims as autocrat of Rome,
Shouting above the citadel these words exactly:

“For the good fortune of the Senate and people of the Romans
And of myself, I am making Trajan autocrat.”
And immediately, he sent a letter to Germania for Trajan,
“May the Danaans pay for my tears with your arrows.”
And upon coming to Rome a king, Trajan, son of Nerva,
He was loved as a good man for all of the Romans together.
After doing many useful things for Roman cities,
And spending some amount of time around Rome,
He campaigns against Decebalus, the king of the Dacians,
Who rebelled while keeping the payments due to the Romans,
Covering up the treasuries fronting the Strei River.
But having come first to the Danube, Trajan immediately
Carried the Romans with vessels across to the Dacians;
The other part of them was facing the land just opposite.
Wherefore he makes the bridge for access.
The placing of the bridge lies in some such a way:
There are twenty large solid square stones,
With a width of sixty feet, and with regard to the height, including the foundations,
They reach one hundred fifty feet.
For one hundred and seventy feet, each stone
Stands apart from one another, and they are united by arches.
In this way Trajan bridged the Danube.
After both making the entirety of Dacia under the Romans
And founding cities in it, he turns towards Rome,
Bringing the head of Decebalus with captives,
And for these things there was a triumph with all of the Romans
In this way, Trajan bridged the Danube;
And Hadrian, being a son of Hadrian the son of Afer,
Having formed marital connections to Trajan in the sister of Trajan,
Destroyed the bridge once he received the kingdom of the Romans,
Lest it be a course for the Dacians against the Mysians.
Hadrian even kills Apollodorus the bridge maker,

Thereby turning out, by nature, to be a malice bearing king, even if he was of those who were fond of learning.
Dio Cassius has written this story,
And many other men chronicling notable things.
Even Theophilus recalls this bridge on the Danube
He himself being fond of his comrades in the construction of harbours,
And in the foundations by the sea,
Being a proconsul, a patrician, a *quaestor*,
And a prefect of this royal city,
Saying that Apollodorus bridged the Danube,
After framing a small chamber into the fore foundations,
So that there was a length with these things of one hundred and twenty feet,
And eighty for the width. Men say these things.
They even relate that Trajan had the ears of a he-goat:
Which I myself have not found written in writings:
Rather from hearsay alone, by asking some people directly;
For either the man was salacious after the manner of the goats themselves,
And would intelligently pursue even such sexual mingling,
Or, by campaigning against enemies down from inaccessible places,
And by only giving ear to enemies that meet Rome.
For a goat delights in cliffs and inaccessible places

Concerning Archimedes and some of his machines, 2.3 (Story 35)

Wise Archimedes, that machinist,
Was a Syracusan by race, an old geometrician,
And driving past seventy-five seasons,
A man who built many mechanical capacities,
Even with the three-pulley machine, with the left and only hand
He drew to the sea a trading vessel burdened with six hundred thousand gallons.
Also, when Marcellus, a general once of the Romans,
Was attacking Syracuse by land and sea,

Archimedes, at first, used machines to draw up some trading vessels,
And having raised to the Syracusan wall the vessels
Together with some men, he sent them down again to the deep all at once.
But when Marcellus removed the vessels just a little bit,
The old man, in turn, makes all of the Syracusans
Able to raise stones that are large enough for each to load a wagon,
And to sink the vessels with each man, one by one, sending down the stones.
But as Marcellus removed those vessels by the length of a bow shot,
The old man constructed some sort of six-angled mirror.
Having set from an equally measured interval of the mirror
Small such mirrors, fourfold in their corners,
That were set in motion both by cups and some hinge joints,
He set that six-angled mirror in the middle of rays of the sun
When it was mid-day both in the summer and in the most wintry season.
When the rays, later, were reflected into this,
A fearful fiery kindling was lifted to the vessels,
And reduced them to ashes from the length of a bow shot.
In this way, the old man with his contrivances was victorious over Marcellus.
And he spoke even in Doric fashion, with Syracusan speech:
"Where should I go, and, with my lifting instrument, move the entire earth?"
This man (according to Diodorus, when this city of Syracuse
Was altogether betrayed to Marcellus,
Or, according to Dio, when it was destroyed by the Romans,
As the citizens at that time were celebrating a night-festival to Artemis)
Died in such a manner by some Roman:
He was bent forward, drawing some mechanical diagram,
But some Roman standing near him dragged him in an attempt to take him prisoner.
And Archimedes, being then wholly engulfed in his diagram,
Not knowing who was dragging him down, said to that man:
"Stand away, o man, from my diagram."
But as the Roman was dragging him, Archimedes twisted up, and, recognizing that he was Roman,
Shouted, "Someone, give me one of my mechanisms."

But the Roman, excited, immediately kills him,
A decayed old man, divine in his works.
And Marcellus, immediately upon learning this, lamented,
And illustriously buried this man in the paternal tombs,
In the company of the best of the citizens and all of the Romans;
But the killer of Archimedes, I think, Marcellus kills with an axe.
Dio and Diodorus write the story,
And with them, many men Archimedes:
Anthemius first and foremost, the writer of paradoxes,
Hero and Philo and Pappus and every writer of machines,
Both from these writers we have read about reflective machines
And all other learning of the most mechanical of things,
Such as the lifting screw, the machine moved by wind, and the water clocks,
And from the books of this old man Archimedes.

Concerning Heracles, 2.4 (Story 36)

Heracles, the son of Alcmena, belonged to Amphitryon.
By one account, he was called Amphitryon's son,
But in truth, he was the son of Zeus, a lord, and astrologer.
With regard to how they used to call all kings Zeuses, I spoke.
This Zeus, having mingled even with women that met him,
Women who they also call mortals, made some offspring from them.
That they used to call the women that met him mortals,
And queens goddesses, even Ptolemy writes
In his *Tetrabiblos*, writing to Syrus:
"As many men as have an Aphrodite belonging to their family,
Are mingling with such divine and eminent destinies."
And so that magic astrologer king
Had, from different women, countless children.
When, because of Zeus, both Alcmena was at the time of parturition,
And about to bear a son Heracles to Zeus then,

And Archippe was pregnant then to Zeus
Except that the child, Eurystheus, was going to be the result of an incomplete seven-month birth,
That king Zeus, the great astrologer,
Then alone had been deceived. For seeing the stars
All being well, and in kingly places,
And knowing that Alcmena was pregnant for nine months,
And that it was then the time for the baby's birth,
Not having considered beforehand whether even then the baby was born,
Or Alcmena kept in the one, but the other was born incomplete,
Looking away to only the stars belonging to his family,
Gods wise and ruling, this thing (Zeus says) I am speaking forth:
"The son who today was born mortal from my wife,
My queen, is going to take the sceptre,
And rule all those born to me and to my mortal women."
In this way he spoke, thinking that Heracles was born.
But when this great-bodied son was being born,
And was surrounding all of the air of his mother,
Which they even said was the power of Hera that belonged to his family,
Rather, since even Iphicles was being brought forth with Heracles,
Alcmena, in sore travail after some days
Gave birth in the tenth month. But Archippe then
Gave birth to a seven month baby in the time of kingly stars.
His name was Eurystheus, and for the rest of the time he was a lord over Heracles.
But in this way I allegorized rather learnedly;
And now I will speak more ethically in the manner of orators.
There was a Zeus, a king, childless because of custom,
But having mistresses, in Alcmena and Archippe, who were pregnant.
Alcmena was to birth a nine-month baby, but the other woman would give birth within the seventh month.
Held down by much love for Alcmena,
And knowing that in that time then, Alcmena was going to give birth,
But that Archippe was hopeless with regard to giving birth,

Zeus wrote in dispositions under oath and namelessly:
"Whatever son that is born to me today, from whatever woman,
Must have the royal sceptre and power."
And thusly, as I said before, when the births happened,
Eurystheus, who outran the months, held the sceptre,
And drew Heracles into mighty slavery,
Leading, by destiny, the man who was entirely the strongest.
Pontic Herodorus[8] says in writing that Heracles
Had a height of four forearms and one foot.
I think, however, that everyone shouts out the strength attributes of the man.
For having killed someone with his lyre while still being a boy,
He is sent, by the hands of Amphitryon the father, to cowherds.
And while herding in Cithaeron at the age of eighteen,
He killed a lion that was devouring cows and dons the hide.
I, however, accept that wild lions are in no wise
In Thebes and Nemea and such places,
Unless, perhaps, driven mad out of some other places
As a sort of miracle they streamed in to what sort of places they speak.
And Thestius, knowing that he killed the lion, entertains him as a guest.
Having fifty daughters from Megamede,
He made Heracles drunk and had all of his daughters lay in bed with him
For as long as fifty nights, one daughter for each night,
In order that they might conceive with him, and even bear children.
And after doing these things, Heracles even kills Erginus
Who had made war upon Thebes; Heracles exacts tribute from Erginus' Minyans,
In return for which he received Megara from Creon.
Maddened and having burned Megara's children with fire,
Heracles heeded the oracular responses and went to Mycenae, the city of Eurystheus,
Whom he serves, eventually accomplishing the twelve labours.

First, having shot the Nemean Lion with his bow, he strangles it with his hands,

8 He wrote a work on Heracles, which is no longer extant.

And brings its hide to Mycenae for Eurystheus.
Terrified at Heracles' irresistible power,
Eurystheus forbade his entrance into the city;
Instead, he bid Heracles to display all of his labours before the gates.

Secondly, Heracles kills the nine-headed Hydra of Lerna,
Which consisted of nine brothers who were army-leaders and of one soul,
For whom even Crab was general, being an ally and a friend.
These men Heracles destroyed with toil and strength.
For when one was destroyed from this army,
Two others would peep out from the fortresses.
For these reasons, most vexatiously Heracles scarcely took them,
While from another part Iolaus burned the city;
Wherefore Eurystheus did not receive this labour favourably.
There is also a more true very ancient hydra,
Existing seven generations before the time of Heracles,
The fifty-headed one, and settler of Lerna.
When its head was cut off, two would appear instead.
Heracles, though not being present, destroyed it even then.
This hydra, though, is the heads of the children of Aegyptus,
Which the Danaids threw into the water of Lerna,
One after another, each woman bearing the head of another man.
They destroyed these men because of the deliberations of their father.
Later, since Lynceus alone escaped with his life
And struck together justice, all of the women—through just reason
(Lynceus and Heracles, I say, also obtained the glory of the land)—
Had received the punishment befitting them.
Even the fifty-headed hydra is some sort of badness,
Accomplishing, many times, many occasions for deceits,
A hydra which Heracles, in the sense of reasoning, kills with the help of Iolaus,
A just man gladdening well thinking people.
But whereas these two hydras were inconvenient to Heracles,

The former was attached to the offspring of Alcmena.

Thirdly, Heracles held down with his feet the hind of golden horns,
Which Taygete consecrated as a sacred hind of Artemis,
After adorning its horns with gold and epigrams.

Then, Heracles goes to the Erymanthian Boar.
He performed secondary work in killing all of the centaurs together.
For Pholus the centaur entertains Heracles,
Having opened up the common jar of the wine of the Centaurs.
And they, upon arriving, were grievously pressing upon Pholus,
Whence Heracles killed them with his bow.
The affairs of the Centaurs, though, I will allegorize subtly when it is necessary.
But the boar was ruining Phocis in every way.
Having pursued it out of the thicket to a place of excessive snow,
Heracles bound it with slip-knots and brought it, living, to Mycenae.

Fifth, Heracles was carrying out the dung of the three thousand cows
That belonged to the lord of the Eleans, Augeas, Phorbas' son
(Or the son of Poseidon, or of Helios according to others).
In any event, having been promised that he could take a tenth of these cows alive,
And having turned the river Alpheus towards the cattle-fold,
Heracles cleaned out the dung in the shortest amount of time.
But when Augeas did not give what was promised to Heracles,
Phyleus, having dared to speak against him: "how unjust you are, O father,"
Settled in Dulichium as he was ostracised in Augea;
But Heracles, as he was tricked, laid waste to Elis.
But later, and not in the time immediately after,
Eurystheus did not accept the cleansing of the dung,
Saying that it was for a tenth of the cows and therefore a wage.

For the sixth labour, both with a bronze rattle and his bow, Heracles kills birds,

Having shot them with feathered arrows in the marshy Stymphalian Lake.

For the seventh labour, after overpowering the Cretan Bull, Heracles carries it away while it was still alive,
Whether it was the bull that carried Europa across to Crete,
Or the one Poseidon brought out from the sea,
Which grew extraordinarily wild and was damaging Crete,
And which Eurystheus sent away free.
Going through Marathon, the bull was a thing of damage to the people of Attica.

The eighth labour, involving the man-slaying horses of Diomedes,
King of the Bistonians and son of Cyrene and Ares,
Led Heracles by the sea. And the armed soldiers running together,
All of those belonging to Diomedes, Heracles killed, including that man.
But Abderus, the son of Erinus and a friend of Heracles,
Was rent in pieces by the horses, who ate him with their teeth.
Abderus was from Locrian Opus, and a keeper of these horses;
Heracles, after he placed the city Abdera over the body of Abderus,
Later conveyed the horses to Eurystheus;
But dwelling in Olympus, the horses supplied food by beasts of prey.

For the ninth labour, Heracles runs after the girdle of Hippolyta
Since Admete, the daughter of Eurystheus, wanted it.
With one ship, Heracles was carried across to the Amazons,
And in the coasting voyage, after destroying all of Bebrycia together,
Heracles gives the land to Mysian Lycus, the son of Deipylus,
But only after Heracles defeated the brothers Amycus and Mygdon.
Lycus calls the city of these people Heraclea,
Honouring Heracles, the one who cheerfully gave the place.
But Heracles, having sailed to Themiscyra itself,
Defeated the Amazons and took the girdle.
In passing, he rescues Hesione from the sea monster.

Then, the guest-slaying sons of Proteus,
Tmolus and Telegonus, Heracles kills after he wrestled them down.

For the tenth labour, the red cows of three-bodied Geryon,
Being master of three islands or a desire of three brothers—
For not now would I say that the “tripartite” aspect of the time is rather natural
Geryon, the sun, Heracles,
And the rest of the things contributing to the accounts touching time.
But more like an orator, in this way, as I said, I am speaking:
Heracles led the red cows of this three-island-leader,
Or of the leader being of one soul with two other brothers,
Out of Erytheia, an island of the Ocean,
Which now is called Gadeira, and was recently called Cotinousa,
The Cotinousa out of which the river Baitis slips.
Heracles led away those cows after killing the dog Orthrus,
And, indeed, Eurytion, the cowherd of Geryon,
And Geryon with them, who, in pursuing Heracles, was shot by his bow.
With the cows, Heracles was carried on the stream of Ocean,
And running out of Erytheia back to Europe,
Into Tartessus, a notable city of Iberia,
He set up the two pillars, Alybe and Abinna.
Driving the cows through Iberia into Libya,
Heracles kills Dercynus and Alebion, sons of Poseidon,
As they were trying to take away some of the cows. And Heracles goes to Tyrrhenia;
A bull, having swum from Rhegium into Sicily,
Has left to posterity that the name for the place be Italy.
For the Tyrrhenians somehow call “bull” *italos*.
Apprehending this bull, Eryx, the son of Poseidon,
Mixed it in with herds of Ida for the herdsmen.
And Heracles, having crossed to Sicily, wrestled down Eryx three times,
Killed him, and drew together the cows.
Having crossed to the Ionian bay of Dyrrhachium,

Heracles goes with difficulty through Thrace to Eurystheus;
Eurystheus sacrificed all the cows to Hera,
With all of these labours accomplished by Heracles
In a month and eight years, and not more.

But as Eurystheus did not appoint Heracles to the labours of the hydra and the boar,
He orders an eleventh labour for the future:
To bring from the Hesperides, from the Hyperboreans,
The golden apples of Hera, which Zeus for his marriage regarded
As the best marital gift concerning Hera.
The guard of these apples was a sleepless dragon, the son of Typhon.
Heracles, travelling through Illyria,
And the mountain of Pyrenees, and the streams of Eridanus
(Which are in the Celtic land), makes an inroad into Libya.
Heracles even kills sixty-armed Antaeus by wrestling him;
For Heracles had the stature of four fore-arms and a foot,
As Pontic Herodorus says somewhere in writing.
Going to Egypt, Heracles even destroyed Busiris,
A son both of Poseidon and of Lysianassa;
and going by Arabia, Emathion, the son of Tithonus,
He kills; and in Caucasus, he shoots
The eagle that was eating the liver of Prometheus;
Heeding the counsels of Prometheus, Heracles went to the Hyperboreans,
And took three apples from Atlas.
Others say that Heracles received the apples from the nymphs,
After he himself killed the dragon, the guardian of the apples,
Who was actually a shepherd, while the apples were his flocks,
Being of golden skin and grazing in the places of the Hyperboreans;
This is in the mountains of the Hyperboreans;
For now it is not fitting to speak allegorically and more physically,
(Saying that seasons are nymphs and stars are apples,
And the man marking out by borders even the origin of waters a dragon,

Whence stars, fresh-bathed, rise up shining,
As golden Calliope of Homer has made clear),
But in this way, as we said, fittingly to public speakers.
Having turned about and put in at Thermydron harbour of Rhodes,
And having taken one bull out of a wagon, Heracles slaughtered and ate it;
The herdsman from the mountain above was calling down curses upon him.

After bringing the apples, moreover, to Eurystheus
Heracles accomplishes the twelfth labour, the bringing up of Cerberus,
Who was the terrible fifty-headed dog of Hades,
Having three dog heads, the tail of a dragon,
And down the back, heads of other beasts of all sorts.
Heracles, then about to accomplish this labour,
Ran forth into Eleusis and, having been initiated by Eumolpus,
Was led down through Tenaro to Hades himself.
Heracles raised up Theseus, while the cowherd of Hades,
Menoetius the son of Ceuthonymus, he broke in pieces,
After rubbing and dashing together his ribs in wrestling.
Heracles even found Cerberus in the gates of Acheron.
Covered only by his lion skin and breast piece,
Apart from the rest of his weapons, just as Pluton said,
Heracles held him down from the neck, while being bitten by the tail,
And by the rest of the heads along the back of this dog,
And carried it through Troezen to Eurystheus.
He then brings it back down to Acheron and Hades.
This Hades was the king of the Molossians,
Having, also, a very large dog which he called Cerberus.
This Hades, even holding down Pirithous, together with Theseus,
On the one hand killed Pirithous, but was guarding Theseus.
Having come to Acheron, Heracles saved Theseus.
And the rest of the facts are quite manifest; so why do we speak at great length?

After the labours, accordingly these ones recounted,
Eurytus, defeated by Heracles in a bow contest, along with his five sons,
Did not give up his daughter Iole for marriage,
Lest somehow, having begotten children from this woman, maddened, Heracles kill even her,
As he did with the sons of Megara who were begotten from him.
And not much afterwards, when Eurytus was defrauded of horses by Autolycus,
He judged the crime to be the work of Heracles.
And Iphitus, a son of Eurytus, upon going to Heracles,
Who already beforehand had saved Alcestis,
Demands these animals at Heracles' expense; and Heracles entertains him as a guest.
But held down again by madness and rages of Hera,
Heracles threw Iphitus from the walls of Tiryns and destroyed him.
And when Neleus of Pylos did not wish to cleanse Heracles,
Who was cleansed instead by Deiphobus, then even diseased
Heracles receives the Delphic oracle, which stated that there is release from the disease,
If, after being sold, he should be a slave for three whole seasons
And provide the wage for his servitude to Eurytus.
And upon being sold, he was a slave to Lydian Omphale,
The daughter of Iardanus, and a wife of Tmolus.
Also, while being a slave there, Heracles binds the Ephesian Cecropes,
And Syleus the Lydian, who were forcing strangers
To dig about their vineyards in a manner of slavery.
He also destroyed Xenodice, the daughter of Syleus,
And he pulls up the vines of this man from the roots.
Even Musaeus recounts this story
With words according to Hero and Leander, writing the epic verses in this way:
"But convey me, your suppliant, and if you should wish, bed-fellow,
Whom Eros took by hunting, overtaking me with his arrows.
As swift Hermes with wand of gold conveyed bold Heracles
To the Iardanian maiden to be a serf,
Even Cypris sent me to you, and wise Hermes did not bring me."

Having filled out this time with the servitude,
With six triremes Heracles plunders both the city of the Trojans
And that of the Coans, and he kills the king Eurypylus,
A son both of Poseidon and Astypalaea.
Then, facing Phlegra, Heracles works with the gods against the Giants.
They say kings are gods (we said this many times).
Heracles plunders Elis, then, and kills Augeas,
And Cteatus and Eurytus, sons of Actor, he kills in treachery.
And he has even plundered Pylos, and wounds Hades;
And he gives the kingdom of the Laconians to Tyndareus
Having killed Hippocoon, who was allied to Neleus.
And making an attack in Calydon, he defeats Achelous,
And marries Deianira, the daughter of Oeneus.
In the wedding-feast, after destroying Ennomus the son of Architeles,
Fleeing to Ceyx, who was near Trachis,
Near Evenus itself, Heracles even shoots with his bow Nessus,
Who wished to dishonour Deianira with force.
This Nessus gave his blood to Deianira,
Telling her to use it to anoint Heracles' undergarment
When she should perceive him loving any girl.
Later, by doing this very act, Deianira kills Heracles.
But then, Heracles, travelling in Dryopis,
Slaughters a bull of Theiodamas, and eats up this animal.
He both renders the land plundered and kills Laogoras.
And Cygnus, the son of Ares and of Pelopia,
Heracles destroyed while going through the Itonian land.
And while going into Trachis, he leads an army against Eurytus.
After plundering Oechalia, and even taking Iole,
Heracles came to anchor near to Cenaeum, the cape of Euboea,
And set up an altar of Zeus. About to sacrifice there,
Heracles sends his attendant Lichas to Deianira
To declare his arrival and victory.

Deianira, being suspicious of his desire for Iole,
And considering the words of Nessus as true,
Anointed some undergarment with the blood of Nessus
And sent Lichas with it to Heracles.
Having put it on, Heracles perished in an utterly bad manner.
For the blood of Nessus the Centaur, mixed together
From the poisons of the missiles from an arrow of the Hydra
Was something deadly from which none escape, bringing onto the things anointed with it
An immeasurable itching and a biting sensation, and blisters.
Wherefore that little amount destroyed Heracles
The man who cleansed all of the land and sea of evil.

All of the people brought up by accounts of the story
Almost recounted the things inside and outside.
But Quintus, I think, has written these labours
Cutting together with words, Quintus of Smyrna.
The words are in this way, which I will prevail to reveal:
“First in Nemea he destroyed the stout lion.
Secondly, in Lerna, he killed the Hydra with many necks.
For the third, moreover, in addition to those, he killed the Erymanthian Boar.
Fourth after these things, he caught the high-horned stag.
Fifth, he pursued the Stymphalian Birds.
Sixth, he fetched the radiant girdle of the Amazon.
Seventh, he cleaned much of the dung of Augeas.
Eighth, he drove the fire-breathing bull out of Crete.
Ninth, be brought the horses of Diomedes out of Thrace.
Tenth, he drove the cattle of Geryon out of Erytheia.
Eleventh, he brought the dog Cerberus out of Hades.
And twelfth, he carried golden apples to Greece.
The thirteenth labour involved the daughters of Thestius.”

In this way, Quintus himself has written, having arranged among the labours

The false-thirteenth labour, this not existing one.
For you yourself have all of the labours written in,
And the byworks of the labours. And why do I speak at length?

Concerning Samson, 2.5 (Story 37)

Samson was a son of Manoah, an Israelite judge,
Born in times and periods of captivity.
This man wished to take Enthamnatha for a wife.
As he was beginning then at some time to chat about marriage,
He killed a lion with bare hands, having met with it face to face.
A little later, he found honey from a honeycomb
In the mouth of the lion, the very lion which he himself destroyed.
And after eating the honey, he put forward a riddle, having contrived it at the wedding feast,
Saying "meat came out of the mouth of the one eating."
Not having the power to know this riddle, they learned from the bride,
And they fine Samson the problem-contriver
Thirty robes together, and thirty pieces of fine cloth.
As Samson was greatly angry at the affair,
The father of the bride did not give her for marriage.
But Samson, taking three hundred foxes,
And from behind, kindling torches underneath their tails,
And then sending them away, set on fire every ear of corn of the people of the other tribe.
They, in turn, burn the house of the bride and those inside of it.
But when Samson struck together war upon them,
Every one of them, drawn up in battle order against the Judeans,
Were searching for Samson; and the Judeans, bound him
And gave him to the people of the other tribe. But Samson, having broke through the bonds,
Killed a thousand of them with a jawbone of a donkey.
From there, he went to the city of Gaza to a prostitute.
And when the barbarians circled around the man,
In the middle of the night, having lifted the gates of the city on his shoulders

He ran out. Later, he loved Delilah,
And had her as a bed-fellow. The satraps of the barbarians, though,
Present one thousand one hundred pieces of gold to the woman
Who shaved Samson's locks of hair while he was sleeping.
For the Samson just now spoken about, and Pterelaus and Nisus,
Men who acquired golden hairs on their heads to one result,
Had their strength in these hairs they. When shaved clean of these hairs
(The latter men by daughters—Nisus by the Scylla,
Pterelaus by Comaetho—, and the former man by the Maenad),
Now weakened, they found vengeance from their enemies.
But the affairs of Pterelaus and Nisus I am running over.
After blinding Samson, who was already weakened in the above manner,
The people of the other tribe shut him in a terrible prison.
Some of them, moreover, were holding festivities and choral dances for the suffering of Sampson.
At last, they bring him out from the prison,
Desiring that he behave in a drunken and mocking manner.
But Samson, groaning deeply from his much-affected heart,
Shook down the pillars and the entire household,
And along with himself he also destroyed all of the barbarians together,
Who happened to be much more in number than those who were being destroyed previously,
Whom Samson destroyed while living and flourishing in the might of his strength.

Concerning Polydamas of Skotoussa, 2.6 (Story 38)

This Polydamas was from the city of Skotoussa.
Known to devastate, with bare hands, lions as if they were lambs,
And with winged feet, to surpass swift-running chariots,
With his hand, he even resisted some collapsing cave.
Diodorus Siculus writes the story.

Concerning Milo the Wrestler, 2.7 (Story 39)

This Milo was an athlete from Croton,
Contemporaneous with that philosopher Pythagoras.
Six times Milo won the Olympic Games in wrestling.
At one time, while being a leader of war for the people of Croton
And, with his Olympic wreath springing forward in the front like Heracles,
With only ten divisions of ten thousand men of Croton,
Milo killed three hundred thousand men.
Diodorus writes even this story,
Along with Herodotus, and many other prose writers.

Concerning Aegon, Idas, Lynceus, Heracles and Lytiertes, 2.8 (Story 40)

Aegon of Croton was a very strong boxer,
Who did not eat less than Idas and Lynceus,
But ate the same amount as Bouthoina and, in any event, Lytiertes;
For eighty loaves of newly kneaded wheat-bread
Aegon the pugilist himself has eaten up in Lacinion.
For the little biscuit is not a loaf, but call it dry stuff,
For a loaf is not any sort of dry stuff, but soft and fresh.
Even when he was running in the mountains, Aegon was wont to overcome bulls with his feet
And, with his hands, to draw up their hoofs while they were still alive.
Carrying these bulls on his shoulders, he was gratifying
Friends, maidens and women, such as Amaryllis,
As Theocritus relates, writing the words as so:
“And there, at east-facing Lacinion, where the pugilist
Aegon alone devoured eighty loaves,
He even carried a bull from a mountain, having grasped
It by the hoofs, and gave it to Amaryllis. And the women
Cried out loudly, and the cow-herd laughed aloud.”

The affairs of Idas and Lynceus happen to be clear beforehand
As even the affairs of Heracles which were related by me in this work.

For each of these men had eaten a fourth of a bull.
Idas, moreover, had eaten a half cut of a bull,
While Heracles had one entire bull in Lindos,
And the bull of Theiodamas in Dryopis.
Now Lytiertes, being an illegitimate son of Midas,
Was emptying out a whole jar of wine by drinking it,
And munching on loaves of wheat bread, he ate the load carried by three donkeys,
As in the Daphne, Sosibius says with iambics:
"He was a counterfeit illegitimate son of that man.
Of what sort of a mother, the woman who brought him forth knows.
On the one hand, he eats loaves of wheat bread to the order of three whole pack-saddles.
Within a short day, he drinks at once
A ten-amphora jug, though calling it a one-amphora size;
And he works at light things for the loads that he eats".

Concerning Damoxenus, 2.9 (Story 41)

Lucian the Syrian recalls the wrestler Damoxenus,
Saying that he happened to be the best among wrestlers,
In no way inferior to Milo and the other wrestlers.

Concerning Iphiclus, 2.10 (Story 42)

Iphiclus, a son of Phylacus, was the father of Protesilaus.
A man overleaping his peers in speed,
Iphiclus has been interpolated in the myths to run above ears of corn,
And, because of the lightness of his running, he did not break any of the husks;
Orpheus relates this story, saying somewhere:
"Nor was anyone swifter than vigorous Iphiclus,
Who even used to run on asphodel plants, nor still
Does he damage the fruit as he bears his light as air limbs upon a dried crop".

Concerning Euphemus, 2.11 (Story 43)

Euphemus was a son of Doris and Poseidon
(Or really, the son of Europa, daughter of Tityus; or the son of Mecionica,
Who was the daughter either of Orion or Eurotas),
And had, for a wife, Laonome, a sister of Heracles.
Euphemus was the lookout man of the Argo, as Pindar somewhere writes.
But Asclepiades says that from Poseidon, Euphemus
Had a gift, to travel on the sea without harm
(Just as even Orion), and as someone travels on land.
In this way, the more allegorical version is thinkable to you.
Both of these lookout men are also helmsmen.
Though they more than surpassed all of the people who were babbled about long ago,
They were never hurt by sea waves.
Whence they were elaborated upon in such making of myths.

Concerning Proteus, 2.12 (Story 44)

Proteus, a son of Phoenician Phoenicia and of Poseidon,
Living around Pharos, within what is now Alexandria,
Used to change, with his magical powers, into all things,
Into fire, water, into a dragon, a tree, into every form,
As Homer made clear, writing in the *Odyssey*.
Lucian, however, says that Proteus was a dancer
And simply imitated, with his dances, the forms of all things.
I say, though, that Proteus was a lecanomancer[9],
Foreshadowing all things through lecanomancy,
Whatever someone should wish to learn and about whatever someone should ask,
About trees, people and fire, waters and beasts,
Whether a natural philosopher, saying the forms of all things,
Or the most clever rhetorician, having written in ways befitting

9 Someone who predicts the future using a cup of water.

Stones, beasts and the rest. But rather more as I said,
I think the man was a lecanomancer and a magician.

Concerning Periclymenus, 2.13 (Story 45)

Periclymenus, the son of Neleus and Polymede,
Was a brother of Nestor, that Nestor of Pylos.
Periclymenus possesses from Poseidon, his grandfather, this gift,
To change himself into every form of whatever living things he should wish.
Struck by a spear of Heracles, who at one time was waging war against Pylos,
Periclymenus was destroyed, though he had already turned into a fly.
The more allegorical account is in such a manner:
From the soul of Poseidon, who is fitting,
Periclymenus imitated all beasts in the wars,
The quickness of leopards, the great strength of lions,
And the nature of a fly, which is hard to dissuade and full of a longing for bloodshed.
Wherefore even Homer speaks as he delineates the man:
“Both Nestor and Chromius and arrogant Periclymenus.”

Concerning Thetis, 2.14 (Story 46)

They say that Thetis, in fleeing the company of Peleus,
Turned herself into fire, into water, and into the nature of beasts;
And continually still changing into the shape of a cuttlefish,
Peleus has her held down, with whom he was yoked in marriage.
Now here is the more allegorical version: not deeming Peleus worthy,
Thetis turned herself to fall down upon fire, and down upon water,
And to be meat for beasts in inaccessible mountains.
Finally, Peleus has her held her down either while she was hiding herself in darkness,
Like a cuttlefish, hidden by the thick, dark juice of the black ink,
Or even while fleeing from that man beside the sea,
As Euripides has written this in his *Andromache*.

Concerning Mestra, 2.15 (Story 47)

Mestra was a daughter of Erysichthon Aethon,
A man of Thessaly by race, being immeasurably hungry
As the result of the fact that he foolishly cut the grove of Demeter.
Mestra, in changing into all living things
And every remaining form, and then in selling herself,
Used to provide victuals to her father, taking away his hunger,
Just as Lycophron somewhere says most mythically in such a way:
"The courtesan fox, who assumed all forms,
And who, with gains made by day,
Used to heal the peaking ravenous hunger of her father
Aethon, a man who was cleaving the ground with foreign ploughshares."
These verses are rather mythic; it must be interpreted allegorically:
Erysichthon has sold lands and eaten.
Still being wasted by need and guilt-related hunger,
He was trying to live by prostituting his daughter,
With the result that one man gave money, another perhaps a sheep-skin,
Another gave either hares, birds, geese, or swans,
And the rest gave from the rest of their options, so that I do not weave words.
And I think even Palaephatus teaches it in this way,
Though he does not recount the cutting down of the grove of Demeter,
Which we said is a selling of possessions.

Concerning Castor and Polydeuces, 2.16 (Story 48)

They write that Castor and Polydeuces, the sons of Tyndareus,
By an act of Zeus, both happened (or rather just Polydeuces)
—against Lynceus and Idas, the sons of Aphareus,
And for Phoebe and Hilaeira, the daughters of Leucippus—
To join in a strongly contested battle, to determine who can have them.

The courses of the battle were around Taygetus.
Lynceus, who turned out as the most sharp sighted of all people,
Upon seeing Castor and Polydeuces in a hollow of the oak tree,
Kills Castor with his spear, and Polydeuces kills Lynceus,
Though Idas kills Polydeuces, and a thunderbolt kills Idas.
Now the father of Polydeuces, Zeus the astrologer,
Marked out the deceased sons in the stars
And has called Castor and Polydeuces the Twins.
Day by day, they say, these two are both living and dying.
For in this way the stars of the Twins rise.
But others even alter the story a little,
Saying that Polydeuces did not die in battle,
But, for the hereafter, seeks after this gift from Zeus:
Both to be dead and to live with his kinsman Castor,
As somewhere even Pindar says. What, exactly, he relates, I do not know.
For there are sections of words, and they flee my memory.
But the truer account is as I have already said to you before.
Lycophron relates the story, and Euripides,
Simply all of the poets along with Apollodorus.
Even, in addition to them, Stasinus, who writes the words in this way,
Speaking in heroic words: “And straightaway Lynceus
Went to Taygetus, trusting in his swift feet;
Upon going up to the very top, he was looking through the entire island
Of Tantalid Pelops. Quickly, the mighty hero beheld,
With his terrible eyes, both of them inside a hollow oak tree,
Horse-taming Castor, and prize-bearing Polydeuces.”

Concerning Aethalides, 2.17 (Story 49)

Aethalides, the son of Hermes, was a clever rhetorician,
Always writing in books, one account being mournful and of funeral orations,
And another account of joyful things.

And according to Democritus himself along with Heraclitus,
Aethalides, crying and laughing at the same time over the unstable nature of life,
Was said to be both dead and alive always, day by day.

Concerning Aristeas, 2.18 (Story 50)

Aristeas was a son of Caystrobius,
Of Proconnesus by race, being of those noble in race and of the foremost families.
Aristeas, having slipped into a smith's shop, dies and falls down dead.
The smith, after immediately closing that shop,
Relates the terrible thing of Aristeas to his kinsmen.
All of them, running with lamentations to the smith's shop
And opening it up, found nothing, neither a dead nor a living man.
Aristeas, having appeared again after seven years,
Writes an epic poem called *The Arimaspea*.
Even again he disappears for a second time and dies.
And after two hundred forty years
It was in the time of Herodotus, and again Aristeas reappeared,
Just as Herodotus says; but if it is true, I do not know.
And who made an acquaintance with Aristeas, or who lived so long,
So that in later times he could say: "Herodotus, in your times,
This man is Aristeas of Proconnesus,
Who was dead for a long time, but has presently reappeared again"?
To me, it seems to be downright silly talk and a frigid story.

Concerning Theseus, 2.19 (Story 51)

Theseus was a son of Attic Aegeus and Aethra,
But they used to say that when Theseus was manly, he was a boy of Poseidon;
For they say that all high spirited men together, and all manly
Sons and friends, are lovers of Poseidon.
Theseus once agreed with his friend Pirithous

To seize from Zeus, that is, Zeus the king,
Some girl, and marry her; and at some time, having gone
To a place within the land of the Molossians, whose king was Hades,
Of whom the wife was Demeter, and the daughter was called *Kore*
(For the Molossians call all attractive females girls),
And the dog was a threefold Cerberus, causing a shudder from its size;
During the night, they made their attempt to take Hades' daughter.
But soon they were detained, and Pirithous was eaten
By threefold Cerberus the dog, while Theseus is held fast in a prison.
And as Heracles at some time came to even Hades,
Ordered by Eurystheus to carry away the dog,
He also immediately freed Theseus from his bonds;
Wherefore they said that the latter man ran back from Hades.

Concerning Protesilaus, 2.20 (Story 52)

This Protesilaus was a son of Iphiclus;
Having left his wife Laodamia, recently a bride,
He is campaigning with the rest of the Greeks against the Trojans.
But having leaped before everyone, he dies first of all.
Now the mythographers say that when Protesilaus was in the bloom of youth,
The girl Persephone had compassion as she saw
Him lamenting his deprivation of Laodamia.
She even asks Pluto to let this man live again,
And he has Protesilaus, who has fled Hades, sent to his wife.
Myths assert these things; but other details of the story
In the following manner, somehow, some people relate as being very real:
That the above mentioned wife of Protesilaus,
After learning of the misfortune and death of her husband,
Makes a wooden image of Protesilaus' shape,
And had it lie with her because of her desire for him,
Not at all enduring to conceal his absence;

But others said that during the night, an image of Protesilaus was always seen
By his wife, wherefore these stories of wooden images were formed.
But I know that Laodamia, upon learning Protesilaus' fate,
Immediately donned her bridal mantle
And, with a radiant face, put a dagger into her heart.
She died with her good and newly married husband,
Just as even Evadne, having recently become the wife of Capaneus,
Threw herself into the funeral-pyre because of the desire for her husband.
Lucian and Philostratus write this story,
And some others relate it, both poets and young men.

Concerning Alcestis, 2.21 (Story 53)

Alcestis, a child of Pelias and Anaxibia
In her marriage to Admetus, the son of Pheres and Periclymene,
Bore Eumelus and Perimela.
At some time, when Alcestis' husband Admetus was about to die,
Apollo asked the Fates for this favour,
That Admetus, upon giving someone to die instead of himself,
Rejoice in the presence of the living who were most friendly.
And when the Fates nodded their assent, Admetus looks at everyone,
If in some way someone might consent to die instead of him.
But when everyone rejected him (saying that Admetus should die),
Namely, his father and old mother and entire band of friends,
Alcestis herself eagerly undertook her end on account of him,
And is dying and is covered completely, and would rise again,
For Heracles, running out to the horses of Diomedes,
Is being entertained in the house of the grieving Admetus.
But in no way reporting his misfortune to his friend
Admetus feasted him most splendidly in some house.
But Admetus himself, with mighty grief and misfortunes and lamentations
Was accomplishing the bearing out of the woman's dead body.

And Heracles, learning the whole thing from some house-slave,
Exceedingly and excessively in wonder at the friendship for the man,
And having compassion for someone deprived of such a woman,
Striking his knee mightily he spoke away from the heart:
“O heart having endured many things and my hand,
Show now what sort of son, I beg you, Tirynthian
Alcmena, daughter of Electryon, brought forth to Zeus.
For it is necessary for me to save the recently dead woman.”
Saying such things to himself, Heracles proceeds secretly to the tomb,
And holding down Hades, who came for the blood,
He did not let go until Hades provided Alcestis to him.
Taking her and turning back, Heracles went again to Admetus.
And while Admetus was weeping, wailing, and beating his chest,
Heracles presented Alcestis still covered in robes,
Saying, “Admetus, guard this woman for me;
For I was holding her as a victory prize for a contest.”
And when Admetus lamented more and did not cease,
Alcestis removes the coverings and reveals herself. And Admetus, recognizing her with difficulty,
With sacrifices began to honour the hero (Heracles) as a god.
These details are rather mythical; it must be interpreted allegorically:
Acting with her sisters, Alcestis, after she killed her father
Unwillingly because of the deceits of Medea, flees to Admetus.
To whom she is even joined in lawful marriage, though she was away from her race.
But her brother Acastus was demanding her (to Admetus’ disadvantage)
So that he could exact vengeance for the murder of his father.
But when Admetus did not give her up, Acastus detained him
After marching against Pherae with a multitudinous army.
And as Admetus was about to be killed by him,
Alcestis gave herself up, so that Admetus was released.
And Admetus started to lament the misfortune and suffering of the woman.
But Heracles, upon appearing, brings the woman back to him,
Having saved her from death and the hands of Acastus.

This allegorical interpretation, my child (it seems to me),
Happens, I think, to belong to Palaephatus the Stoic,
Being something very good and not unsound, just as, for the most part, he writes.
At any rate, this seems to be of another writer, and that up to this point this does not happen to be mine.
For neither do I want alien works to be made my own,
Nor do I want to be made pretty with feathers, by which the myth depicts
That jackdaw with alien, motley plumage.

Concerning Eurydice, 2.22 (Story 54)

Eurydice was the wife of Orpheus.
They say that this woman died after being bitten by a snake,
But was brought back to the light again from the nether regions
When Orpheus charmed Hades and Kore with muse-works.
But here is the more allegorical account: either Eurydice, struck by pain,
And swooning from a terrible disease around the heart
(As even both hands react when meet with the bite of dragons),
Was delighted by Orpheus, who drew out her suffering with his musical skill;
Or Eurydice herself, actually bitten by a snake
And running the risk of dying, through the enchantments which Orpheus knows,
And through his shrewdness and music and much learning
(As previously David did to that evil spirit of Saul),
Was made to live by him; wherefore these things were related.
But that Orpheus was able to treat such things,
He himself says in the *Lithica*, writing the epic verses in such a way:
“But whoever of men a wise heart orders”
(so that somewhat fittingly I may say the greatest number of things last),
“If he should wish to know, he will learn both as many
Secret things as men contrive in their breasts,
And as many things as air-wanderers have screeched among themselves,
Shouting an unutterable song to people,

Eagles, rapid interpreters of great Zeus.
Such a man will know both how to stop on the ground the whistling of the coming dragon,
And to check the poison of creeping snakes."
In this way, Orpheus used to understand every single treatment.

Concerning Thales, Pythagoras, Anaxagoras and Empedocles, 2.23 (Stories 55-58)

Accept the group of four stories as one.
Thales, a wise Milesian, one of the heptad of wise men,
Being a pupil of Assyrian Pherecydes,
Was the first to discover eclipses and cycles of the moon,
Living in the times of Lydian Croesus, a man rich in gold,
To whom he even foretold that there would be a lunar eclipse.
When that event happened, Thales brought everyone then into amazement;
For an eclipse of the moon was still not experienced.
Some said that Thales was the discoverer of what I said;
But others attach those things to Endymion:
Wherefore they said that the Moon was in love with the man.
Others, instead of "Endymion," name "the Arcadians,"
Wherefore some even called those people "before the Moon."
Some people, moreover, said that the Arcadians were "before the moon" as though they were insolent.
For among certain groups, "to treat with insolence" is called "to be before the moon."
Meanwhile, most people attach those things to Thales,
As they attach both to Meton, a son of Pausanias, the terms of twelve years,
And all of the nineteenths of the moon,
And to Ptolemy after Meton and to some quantity of others,
Although before everyone Orpheus wrote all of these things.

Pythagoras was a son of Mnesarchus the Samian.
Not only did he himself foreknow everything well,
But at least even for those wanting to know things about to happen
He left behind remarkable foreknowing little books.

Clazomenian Anaxagoras, in turn,
Foretold that stones would be brought down from the sky;
In the rivers of the Goat[10] (this was a city of Thrace)
It even happened in a later time, as Anaxagoras was not mistaken.
And he even put an end to rainstorms and the force of winds,
Just as even everyone of the wise men, of whom I had recently spoken.

And Empedocles, far more than all of the others,
Wherefore they made a "prevented" name for him,
As he had already stopped, at one time, a violent blast of wind.
Empedocles, a son of Melito and of Acragas, by race,
Was a pupil of Pythagoras and, later, of Telauges
(Telauges a son of Theano and Pythagoras).
That Empedocles was competent to do such things,
Learn more clearly while hearing this piece of epic poetry:
"As many remedies as there are, a defence against evils and old age,
You will learn, since for you alone I will accomplish all of these things.
And you will stop the strength of untiring winds, which upon the land
Arising, ruin the plough lands with their blasts,
And again, if you should wish, you will bring in avenging blows,
And you will establish a timely drought out of a dark rain storm
For people, and you will also establish, out of a summer drought
Floods that nourish trees, and the things in the upper air will set themselves on the ground.
And you will bring out of Hades the strength of a ruined man."
Even these things we had said about Empedocles.
Now since above we spoke about the heptad of wise men,
Let everyone learn them who is wanting to learn:
Solon, Thales, Periander and Pittacus and Chilon
And Bias and Cleobulus, the wisest seven.

10 I.e. *Aegospotami*.

Concerning Laius, 2.24 (Story 59)

Laius was a philosopher in the times of Antiochus;
Both an initiator and a mystic and a wonder-worker,
When a great plague held down Antioch,
Having chiselled in a rock the face of Charon and set it in the city,
Laius expelled the great disease of the Antiochenes.

Concerning Apollonius of Tyana, 2.25 (Story 60)

Apollonius himself, living in the times of Nero,
Of Tyana, entirely wise, foreknowing all things,
At Antioch, yes, truly, even at Byzantium, makes it so that
Gnats and other such things not slip in.
And from long ago and for all of time, upon carving marble storks,
Apollonius drove out of Byzantium the real storks,
Which were throwing dead snakes in the cisterns of the Byzantines,
And with the poison, were killing in masses the people who were drinking.
For once, a barbarian nation was driving against the Byzantines
When the leader of the Byzantines was abroad,
And the barbarians attacked the city in masses.
A woman, being the wife of a man who prevailed over sensible people,
Somehow throwing snakes in dark jugs,
Gave them to all of the citizens of her fatherland
To sling from the wall onto the army of barbarians.
As this is happening, destruction falls on the barbarians,
As if then, the snakes were waging war against them.
When, in the future, the barbarians turned towards their fatherlands,
The snakes waged war against the Byzantines,
Killing many of them with poison shedding bites.
Then, some army of storks drives back the snakes.
But when the storks were throwing the snakes into the very cisterns,

And were making even more destruction for the Byzantines,
Upon arranging the marble storks which I mentioned in a row,
Apollonius himself drives away the real ones.
This man spoke in advance also of an earthquake for the city of Antioch,
Even about Nero himself, the tyrant, he spoke in advance.
The events happen after a little while, something great and something not great.
Both at one time, when Nero was drinking at a table,
A thunderbolt poured out of the sky and seized the cup from his hand,
But in no way was there harm for that tyrant.
And at another time, in turn, arrested with other astrologers,
Apollonius spoke to Domitian, who said that he would kill him:
“You will not kill me, since not to you am I destined.”
What is more, having had his large beard cut off,
Apollonius was thrown in prison, about to be killed;
But with one turn of the scale, he appeared in the vicinity of Dicaearchia.
Then, standing near Ephesus, a city of Ionia,
While Domitian, the tyrant at that time, was being killed in Rome,
As if near that place and looking at all of these things,
Apollonius was shouting often, “strike the sinful man, strike him”.
But when it happened that the tyrant resisted for a little while,
And the enemy was about to attack, Stephan, in turn, was turning pale,
Until some second man, having come to be a helper,
Was encouraging Stephan, and they kill Domitian.
I know countless things of this man Apollonius,
Predictions and wonders, and I can recount all of them at length;
Wherefore I am stopping here my account about this man.
These things that belong to our fathers and a multitude of chronologies they write:
Philostratus and Maximus together and Moeragenes,
And another very, very large multitude, whom I do not have the strength to recount.
It is ill-timed, child, both to investigate something that will cause you needless trouble
(Even clear things lie in some little books),
And to cut fresh into my leaves of paper uselessly in this way.

Concerning Democritus, 2.26 (Story 61)

Abderan Democritus, the son of Hegesistratus,
Was a pupil of Leucippus, who, in turn, was the pupil of Melissus.
As truly being a philosopher who knew all things well,
Democritus always used to laugh at the uselessness of life.
Now the people of Abdera, opined that Democritus was melancholic.
Upon sending gifts worth ten talents to Hippocrates,
They were beseeching that Democritus be healed by the Coan physician.
And the physician, though he was on a sea voyage, and without the things he needed,
Returned back to see Democritus himself.
As Hippocrates himself was healed more than he healed Democritus,
He was even granting thanks to all of the people of Abdera,
Since he knew such a wise man on account of them.
This Democritus, then, having been an entirely wise man,
Did countless other wonders, they say,
And even checked Hades for three whole days
By entertaining him with hot blasts from loaves of wheat bread.
Many men say the things pertaining to Democritus, even Coan Hippocrates.
And some writer of epigrams writes the instance of Hades:
"And was anyone wise like this? Who accomplished such a deed,
As all-learned Democritus revealed?
The man who held death, present in his house, for three days,
And entertained him with hot blasts from loaves of wheat bread."

Concerning Tritanaechmes, the son of Artabazes, 3.1 (Story 62)

In a loose manner, the entire story of Tritanaechmes 1[11]
You have, lying precisely in the little letter:
"In so far as the Babylonian son of Artabazes

11 Here begins book III of the *Chiliades*.

That high-minded Tritanaechmes, used to pride himself in
Extraordinary cattle-keeping, and income of money.
For he had grazing horses, apart from all of the other animals,
Being counted at sixteen thousand,
Eight hundred stallions apart from the ones used in wars,
Dogs hardly able to be maintained in four districts,
A day's income from the rest of the districts
Constituting a whole *medimnus*, full of golden coins."

Concerning Erichtonius, 3.2 (Story 63)

Let Homer himself now recount the story of Erichthonius:
"Moreover, cloud-gathering Zeus begot Dardanus first;
And Dardanus founded Dardania, when sacred Ilium not yet
Had been built as a city in the plain, a city of articulate people;
But they were still living within the foot of Ida with its many springs.
Dardanus, moreover, begot a son, king Erichthonius;
His three thousand horses used to graze throughout the meadow-land,
All female, and foals were under many of them.
Even the North Wind loved them as they were feeding themselves."

Concerning Job, 3.3 (Story 64)

Job was an Ausite man and foremost among prophets,
God-fearing, truthful, just, without blame,
Having large fields and much property,
Both camels and cattle, both oxen and donkeys,
Five hundred roaming donkeys, only females,
And five hundred yoked pairs of ploughing oxen,
And seven thousand cattle within a herd
And three thousand camels, and many other animals with them,
As the book of this man Job teaches all of these things.

Concerning Pythius the Lydian, 3.4 (Story 65)

You also have the entire story of Pythius
Lying narrowly in the little letter of mine; writing loosely
I omitted to say this before, but I said it in other places.
The day's feeding for the entire army of Xerxes
Cost four hundred talents for those being fed inexpensively.
But Pythius, entertaining Xerxes, then, with the whole army
Illustriously feasted all of them at the most splendid tables.
The things that he gave to Darius, and later to Xerxes,
The little letter has, though they are written in a loose manner.

Concerning Heraclius, 3.5 (Story 66)

Chosroes was lord of the Persians in the times of Heraclius.
In his palaces around Persia,
He had the sky fabricated on the roofs,
Out of which thunder and lightning bolts and rain storms, all contrived,
Used to burst forth to the amazement of ambassadors who were being feasted.
Now Heraclius, in seven seasons of wars with the Persians,
Digging into and kindling and burning the entirety of Persia,
Also burned down that fire-bearing sky
Together with the entirety of Chosroes' palaces which I spoke of;
And Heraclius quenched the fire of the Persians, which was reverential,
A fire that on the one hand first came up out of a lightning bolt because of Perseus long ago,
With firebrands always succeeding that illumination,
And with fires that were continuous, flame coloured, large, and very violent,
A fire that was being guarded carefully until that time,
When it was quenched by Heraclius, a great grief to the Persians.
The chroniclers say these things, and along with them Pisides.
Pisides himself even related, somewhere, that sky,

Writing In Templum with iambic verses, of which I will pass over the majority.
But I would like to say some of the verses from there, so that there can be plunder for you:
“And to what end do you use machines
To rain dew on the very sky of Chosroes
Old contemporary Syracusan, land measurer,
Who draws up the earth with the three-pulley machine,
Shouting, ‘Where should I go and shake the land?’
Let him draw aside the unshaken boundaries,
Less than a woman with his well-mechanized machines.”

Concerning Ptolemy, 3.6 (Story 67)

The Chian Theocritus writes that Ptolemy,
The son of Ptolemy (the son of Lagus) and Berenice,
Happened to be king, at the same time, of
Thirty three thousand four hundred and eighteen cities.
And what is more, learn, from here, even the words, according to what is stated:
“He rules over many lands, and many seas.
There are both countless infinities and countless nations of men.
Three hundred cities have been subdued,
Then three thousand in addition to thirty thousand
And six, and among them thirty three.
Of them all, proud Ptolemy is king.

Concerning Gaius Julius Caesar, 3.7 (Story 68)

Gaius Julius Caesar, the Roman,
Within a span of twenty years being at the prime of his lifetime,
Increased the boundaries of Rome and the sceptre of the Romans
Upon enslaving the barbarians as far as even the islands of the British.
Wherefore Julius was called divine by the Romans,
Having gained this fine surname from his deeds.

The Diodoruses and Dios and others in addition say these things.

Concerning Sesostris, 3.8 (Story 69)

That Sesostris, king of the Assyrians,
With the name Sesoosis according to Diodorus,
Being a monarch of the Assyrians, ruled the entire earth.
Yoking the kings to his chariot,
And being drawn by them, just as other men are drawn by horses,
Sesostris was called both ruler of the world and divine by the people of that time.
Once, one of the yoked kings restrained Sesostris' vanity,
Using riddles to show by example the lack of cohesion in fortune.
For although he himself was drawing the chariot, he was seeing the tracks made by the wheels.
And as he was looking in this way, he slowed the progress of the chariot.
And when Sesostris said to this man,
"Why are you working adversely in the face of the road, man? Say it quickly!"
That man, looking at the turning around of the wheels, says, "I am not running."[12]
Sesostris, therefore, knowing what that man was revealing,
Draws in his arrogance, and loosens the kings from the yoke.
And, within the remainder of his reign, to everyone he was both mild and moderate.
Ctesias and Herodotus, Diodorus and Dio,
And Callisthenes with them, as well as Simocatta and others
Recall the story narrowly, but some also recall it loosely.

Concerning Cato, 3.9 (Story 70)

Drawing his roots from Italian sons of Aeneas,
The Ausonian Romans, this renowned Cato
Was a very distinguished consul and a general of the Romans,
Bringing home both triumphs and countless trophies.

12 Consider the shared root in the words for "track made by the wheels" (*trochia*, line 91), "wheel" (*trochos*, line 95), and "run" (*trecho*, line 95).

This man rears his own son well for everything,
He himself teaching accurately and putting all things in his son's mind,
As much as will be beneficial towards the soul, towards the state,
Towards strength, towards courage, and towards every graceful movement.
Cato was his son's teacher in subjects
Greek and Roman, and, simply, in every form of rearing,
Although he also owned countless slaves who were scholars,
Among them even Salonius, a man who was renowned in letters.
For he did not think his son was worthy of being insulted by slaves,
Though when being taught by them he was even struck many times.
Nor was Cato willing to have any large debt to them;
And with good reason, for how truly is the teaching of letters a great thing;
And Cato himself, as I said, was a teacher of letters,
Of running, of wrestling and boxing, and of the discus and the double pipe,
Of exercises, horsemanship, and every type of armed fighting.
Cato used to teach his son to endure burning heat and freezing cold,
And to carry himself across great flooding rivers;
To cling to all good things, to hate all paltry things;
Being a guard of the child as far as even where words were concerned.
For in this way Cato was guarding him, as if he was a priestly virgin daughter,
A priestess honoured with awe, a Vestal virgin,
So that never yet did the child speak a paltry word,
Nor did any member of Cato's staff, be they free or enslaved,
When this child was present, speak any shameful word.
In this way Cato was rearing his son decently in all things,
So that later, the general Paulus, in a state of wonder,
Made him the son-in-law for his daughter Tertia.
For when the entire army of the Romans was put to flight,
Cato's son, with sword unsheathed, continued to cut down the barbarians.
But when, from continuous sword fighting, his blade fell,
He did not choose to flee with the rest of the Romans,
But first started to earnestly entreat some of his friends,

So that, after they turned around with him, he could find his sword.
And what is more, powerlessly driving with them against the barbarians,
He made victory doubtful for the Romans;
But he did not stop searching for the blade before
He found it in the middle of countless corpses.
Wherefore he has even become son-in-law, as we said, of Paulus.
The above story pertains to the son of Cato. Now there were two Catos,
Both philosophers and generals of the Romans.
But the above Cato was the elder, in the times of Antiochus
(The man who held the kingdom after Alexander).
The other Cato, the younger, who took his own life,
Giving his wife to his friend Hortensius,
Was a brother of Capito and friend of Pompaedius.
Even more philosophical than the first Cato,
The younger Cato lived in the times of Caesar and Sulla the tyrant,
Having a son (yes, even this Cato), but not rearing him in the same way.
Plutarch, Dionysius, Diodorus and Dio
Write the details of the Catos and of the Scipios.

Just as that Cato the Elder,
Even my father was a teacher of all things for me,
Making me ready for teachers at small intervals.
Within one day of my father's teaching, an issue about letters
Used to lift me up and push me forward more
Than a month's time of the other teachers; but in an incomparable way
Through his words making me grow, after the fashion of the Aloadae,
A living fire, fortifying me, towering me over my adversaries,
Making me a Bellerophon, a winged-horse horseman,
Or a winged Perseus, slayer of Gorgons,
Free of woodland savages and monsters that turn things into earth,
Of leaders, of reputation, of prerogative, and of love of money,
Things that constrain all people who are not free.

So my father rears me, as Cato reared his son.
But if anyone even wants to understand what sort of man Cato was,
Let him look at me, an animate painting of Cato
And wise Palamedes, the son of Nauplius.
For they were both of good stature, with respect to their age,
Lean, grey eyed, of pale complexion, with hair red and thick,
Just as I am in all things. But if Palamedes
Should never be made angry, so let the accounts show it;
He had only this difference in comparison with us,
Being the same as me in all things pertaining to body and soul,
As to even acquire dry hair like us.
This dryness had met with both of us because of a lack of washing;
For we have hair that is beautiful and delicate by nature,
But Cato differed from us in not being made angry,
If up to this time the accounts of the prose writers are not untrue.
For such combinations are both hot and cold.
From us, at any rate, as we said, he differed in this,
By being both most loving of gain and thrifty;
But in all other things we happen to resemble one another,
In terms of the body, as I revealed, and in terms of things most pertaining to the soul.

It belongs to me, more than the man Cato,
To not be overpowered by money, and I am attended by a fire breathing spirit
For just things, just as the spirit that used to attend the younger Cato.
Indeed, for the younger Cato, having been acquainted
With Sulla the tyrant, came to his house
With Sarpedon, his entirely wise pedagogue.
When Cato saw the heads of illustrious men being carried out,
And the men carrying those heads lamenting quietly,
He spoke to his pedagogue: “How is it that someone does not kill this man?”
And when the pedagogue said, “They are all scared of him,”
Cato said: “Therefore, let some sword be given to me,

And I will deliver the fatherland of cruel tyrants.”
Even for me there is some such a spirit for just things,
And a great zeal for the sun, burning my heart,
As even I now would kill priests for their dishonour,
If it had been possible for me, looking at such misdeeds:
At leading-priests willingly being slaves to the leaders
(Both living as captives in ways that love gain,
And tyrannically making secular slaves),
And again, at dishonourable priests, or, indeed, even at deacons
(Destroyed together by dishonourable deeds, just as if by gangrene),
And at the Cretan abomination, whose absolute ugliness
(Utterly tearing, with a fleshy crowbar, all of the floor marble up from
The very house) gives to the noble man
Both every other most beautiful thing and a countless amount of money,
So that the impure man and the polluted man
Alienate from the sufferings of the night-battle
Their leading priesthood, which is compensation for those sufferings.
For the Goth in Gothia acts as their mediator,
Although he is full of an ill odour, and has never read more than thirty pages,
The one-eyed Cyclops, or rather, a man without eyes,
Who, being blind like Aman, makes all things blind.
For when justice is made blind, all things are blinded at the same time.
And how straightly would the affairs regarding a city be managed,
Where the blind man is a guide for those seeing?
As the man who has never read more than thirty pages is for the entire assembly,
Drawing and guiding and dragging it where he wishes,
So once Orion, being blind, acted with regard to Cedalion.
But, O highest power looking at all things,
Send vivid lightning bolts, kindle and set on fire,
And do not anywhere overlook divine things being insulted,
Especially sacred leaders being bought by impure men,
As if the impure men coexist as their helpers.

Concerning Cato, Solon and Theodorus, 3.10-12 (Stories 71-73)

How Cato reared his son, I was just now saying.
Solon, I was saying in the beginning, spoke these things to Croesus:
"Do not pride yourself in wealth and money and the rest;
The end, which distinguishes lives, is still unclear."
Now the physician Theodorus, sent by Maurice,
Made a friend of Chaganus, who was of the Romans by race.
Theodorus was saying the story of Sesostris, which I spoke of,
And through it, most wisely riddled Chaganus
The unclear and pliant nature of fortune, and persuaded him.
Theodorus immediately changed that man to friendship and libations.

Concerning Hecuba, 3.13 (Story 74)

The story of Hecuba is very clear to all,
That being queen of the Trojans and wife of Priam,
She becomes a captive to the Greeks and a slave.
Seeing many misfortunes even after being taken,
In the end she is even stoned to death, while dogs are rabid over her fate.
Wherefore she cursed the Greeks with curses due to murderers;
For this very reason, they formed the myth that she had become a dog.

Concerning Polymestor, 3.14 (Story 75)

Polymestor was king of all of the Thracians,
Whom the strong flowing Hellespont used to shut within.
Now being a disaffected friend, when Troy was destroyed,
Polymestor killed Polydorus, the son of Hecuba.
Since, according to Pindar, no one does anything without being observed,
The great eye of justice, not overlooking the defilement,

Reveals the sinister deed to Hecuba by way of dreams.
And she, doing something sinister in return, summons Polymestor
Together with his children, his descendants, whom she kills with the help of Trojan women.
Hecuba blinds Polymestor, using weaving shuttles to deprive him of his eyes.
Euripides uses tragedy to write both these events.

Concerning Ajax the son of Telamon, 3.15 (Story 76)

Ajax was the son of Telamon and Eriboea,
The husband of Lysidice and the father of Philius,
And the father of Eurysaces by the captive woman
Tecmessa, the daughter of Teuthras. Ajax (the tower of the Greeks,
Sensible, understanding, numbering among those who were firmly established,
Correcting and causing everyone to understand just by the sight of him)
Was deprived of the arms of Achilles because of an unjust decision.
Boiled over in his heart, Ajax was utterly deprived of his wits,
And thinking they were animals, he slaughters Greek people.
In the end, recovering just a little and recognizing the symptoms of madness,
Ajax himself becomes murderer for himself.
Sophocles, the son of Sophilus, writes the events concerning Ajax.

Concerning Agamemnon, Diomedes, Idomeneus, Amphiaraus, Peleus, Theseus, the Sons of Cleopatra, the Son of Perseus the Macedonian, the Misfortunes of Maurice, Phocas the Most Honourable King, Gelimer the Mauretanian and Belisarius the General, 3.16-22 (Stories 77-83[13])

The nameless, storyless story of these people
Is rather both abounding in names and abounding in stories,
But when told jointly, the story seems to belong to the nameless variety.
For after Polymestor with Ajax and Hecuba,
You would find other countless numbers of people who changed in life;
Passing over the majority of which, let us run over just a few.

13 The original seems to have a small inaccuracy here, mentioning 77-88 instead of 77-83.

Agamemnon turned out as king of all Greeks.
After the erection of the trophies for Troy, and his return to his fatherland
(As though Clytemnestra, his wife, was being adulterous),
Agamemnon is killed, along with a certain number of the best of men, near the table,
By the contrivances of Aegisthus and his deceitful wife Clytemnestra.
Seven years later, Agamemnon's son Orestes would kill these murderers,
Who had possession of his paternal sceptre.

Even Diomedes has drunk a drink of secret marriage:
For after the erection of trophies for Troy and the exercise of manly virtues,
Diomedes puts off going through life with his wife Aegialeia
And the adulterer Cometes, and instead flees to Daunia.
And there, doing things in a heroic manner that resulted in many trophies
He was fortunate to have a foreign tomb, a man foreign to his own fatherland.

That Idomeneus, king of the Cretans,
Even himself, returning to Crete from Troy
(Upon finding many misfortunes in his own house:
His wife, Meda, and daughter Cleisithyra
With throats cut in a temple by the hands of the foster child
Leucus, the son of Talos, bloodthirsty Leucus),
Even himself flees somewhere far, flees the island of Crete.
He was pursued, though, by this Leucus, who was exceedingly powerful.

I keep secret Amphiaraus and the old man Peleus,
The former, in mad after gold Thebes, dead from his wife,
In a mad after gold city, from his wife, his own Eriphyle;
And moderate Peleus, great, once, with trophies,
But later ruined by sharp allotments of bad luck.
For in trembling old age, he lamented much for
The eminent man among heroes, Achilles, his famous son,

Destroyed treacherously by Paris in Troy.
After a little while Peleus cried to the goddess in her own person
That even Achilles' cub was cut into pieces
In Delphi by the hands and swords and tricks of Orestes.
I am leaving alone Aegeus' son Theseus, who was once blessed,
But later entirely ill fated as his own son was destroyed;
I am leaving alone all of the people written in the parchments of the tragic poets.

Concerning the captivity of the children of Cleopatra and the son of Perseus, 3.23 (Stories 84)

I am leaving alone the act of delineating both the children of Cleopatra,
And the son of Perseus (I mean of Perseus the Macedonian),
How, brought up nobly with both sceptres and the purple
They look at Rome with the bad luck of captives.

Concerning the destruction of Maurice, and those dearest to him, 3.24 (Story 85)

I am leaving alone the act of declaiming tragically the misfortunes of Maurice,
How (with wife and children) by Phocas, who as acting as tyrant,
He was extirpated root and branch in the midst of a chariot race.
I am leaving alone the act of telling how Phocas was destroyed,
And all of the people, as many as the chroniclers and tragic poets celebrate.
Gelimer was a king of the Mauretanian nations,
Who, defeated by Belisarius and all of his strength,
For a considerable number of days with wife and children
Was hiding in the mountains, hunting after deliverance.
But as hunger was unbearably squeezing them,
And a tear was trying to pour forth from the eyes like a fountain,
Gelimer writes some sort of passionate letter to Belisarius:
"Send me, Belisarius, a harp, a sponge, and a loaf of bread,
The former, so that I can represent in tragedy my heavy misfortune,
A sponge, as I am wiping away the floods of tears,

And a loaf of bread, as I would observe even the mere sight of it;
For already, much time flowed past me being without food.
For the spindle of the Fates constrained me to this,
To prevail completely over all of the heaviest of misfortunes."
Gelimer, brought as a captive to the city of Constantine
And standing at the hippodrome with the prisoners,
Said the phrase, "the vanity of vanities is everything."

Concerning Belisarius the General, 3.25 (Story 88[14])

This Belisarius, the great general,
Being a commander in Justinian times,
Having spread victories into every quadrant of the world,
Later blinded by jealously (O unstable fortune!),
Holding a wooden drinking cup, he used to shout to be heard by a mile,
"Give an obol to Belisarius the commander,
Whom fortune magnified, and jealousy makes quite blind."
Some of the chroniclers say that Belisarius was not blinded,
But, from those having civic rights, became utterly deprived of those rights,
And, in turn, came into a restoration of his former magnificence.

Concerning Darius whom Alexander defeated, Regulus the Roman, and Xanthippus the Spartiate, 3.26-28 (Stories 89-91)

The nameless story of things long ago is as follows:
Darius the Second, being king of Persia,
Whom Macedonian Alexander the Great defeated,
Died at the hands of Bessus and Ariobarzanes,
Persian men, whom the Macedonian killed by crucifixion.
This was the end for Darius the Persian,
In return for the honour he had previously, in return for his kingdom.

14 Following the (incorrect) numbering of the original.

For Marcus Regulus, the Roman commander
Detained by the Sicilians, learn what an end there was:
Cutting off the lids of the eyes with a knife,
They left the eyes of that man open.
Then shutting him in a small, very narrow cabin,
And maddening a wild beastly elephant,
They were moving this animal against him, so that it pulled him down and scraped him.
Being pursued in this way, the great general
Exhaled his life in an end that was made miserable.
Even Xanthippus the Spartiate dies at the hands of the Sicilians.
For around the Sicilian city of Lilybaeum
A war was being hammered by both Romans and Sicilians,
And for about twenty four years the war was a match for both parties.
The Sicilians, defeated many times in the battles
By the Romans, were trying to hand over the city into slavery.
Now the Romans did not in any way believe that this attempt to surrender was real,
But told the Sicilians to go out of the city unarmed;
Meanwhile, the Spartiate Xanthippus, coming from Sparta
With one hundred soldiers (or alone, according to some,
And according to others having fifty soldiers),
Even approached the Sicilians, though they were shut in,
And through an interpreter had many conversations with them.
He finally emboldens them against the enemies; and crushing the Romans in a battle,
He, together with the Sicilians, cuts down the entire army of the Romans.
For his good deeds, Xanthippus receives the compensation
That is worthy and appropriate for the Sicilians' ill condition:
For the bloodstained men, putting Xanthippus on an unsound vessel,
Plunge him under the circling currents of the Adriatic sea,
Beguiling the hero and his nobility.
This story and that of Regulus are related by
Diodorus Siculus; and the story of Darius is written

By Callisthenes the prose writer, along with many others.

Concerning the Wooden Corpse, 3.29 (Story 92)

The prose writer Herodotus, the son of Oxyles,
Records that at the meals of the Egyptians this was performed:
A household slave, bringing around a wooden corpse at the meals,
Enlightens all of those reclining in this way, somehow,
Shouting, “It is necessary to eat and drink while looking at this.”

Concerning the drunkenness of the Laconian household slaves, 3.30 (Story 93)

The Laconians, making their household slaves drunk
And introducing them to their own children,
Even though the slaves were ridiculous from unmixed wine and drunkenness,
Used to turn their children away from everything unseemly and base.
To say precisely the prose writer for this story,
Whether it is Herodotus, Plutarch, or another, I do not know.

Concerning Darius the father of Xerxes, 3.31 (Story 94)

In a loose manner, the content of a letter diagrams
The entire story of Darius clearly for you.
About Darius, the father of Xerxes, let this letter say to you:
“For Darius, the king, going to Babylon,
Being a shield-bearer, not a king, in those times,
Received a gift from Syloson, a flame coloured upper-garment
(Syloson was a brother of Polycrates of Samos).
When afterwards, he was in possession of the kingdom,
The barbarian Darius was not forgetful of the gift.
But after an investigation, he makes Syloson the king of Samos,
Saying, ‘Darius never forgets favours.’”

The prose writer Herodotus writes the story.

Concerning Belesys the Babylonian and Arsaces the Mede and the taking down of Sardanapalus the Assyrian, 3.32 (Story 95)

Belesys was Babylonian in race,
A man wise and understanding, quick to decide what needed to be done.
This man, seeing that Sardanapalus was like a woman,
Sumptuously, carelessly, and light-heartedly incapacitated,
Ruling the empire of the Assyrians in a totally bad way
(Indeed, for shut inside his palace
He was seen only by eunuchs and concubines,
Working in wool, having himself shaved and made up with rogue,
Both refining his voice by imitation of the woman,
And wearing the clothing that women also wear,
Happening, aside from his manly sex, to be a whole woman.
Once within the year, from on high as a god, to everyone
He used to hold out, from a lofty tower, the loose sleeve,
Before which kings and all great men used to prostate themselves,
But all of the other things in the remaining times of the year were steered
By the orders of eunuchs, whether there was a war or something else),
Looking at such things, Belesys did not endure the insolence.
Fashioning together sayings of oracles and prophecy,
He was rousing Arsaces the Mede for insurrection.
And in the first assault, they were defeated immediately;
But in the second assault, Sardanapalus, learning
That the Nile was overflowing (for this was an omen),
Takes refuge in the palace and sets it on fire,
Burning up, together, himself and the concubines and the treasuries.
Arsaces, marching in with Belesys,
Held the kingdom with a clear victory;
Wherefore the power of the Assyrians fell to the Medes.

Arsaces even gives a gift to his accomplice Belesys,
Even the very gift which Belesys asked for: the ashes of everything that was burned.
Belesys,—receiving the ashes to the disadvantage of Arsaces, who was needy,
(For Arsaces had it merely stripped of its treasuries, the kingdom stripped of its treasuries)—
According to some, is only said to have been denounced,
As if after receiving all of the money with crafty intent
He gives nothing to Arsaces, who had no benefit from the money;
And according to others, Belesys is also said to be punished by that man.
But as he won his case, Arsaces acquitted him, saying
That Belesys helped him more than the deeds over which he grieved him.
Diodorus Siculus writes the story
And with him even other story writers.
Diodorus Siculus even writes the epigram of Sardanapalus,
Which is, by nature, written in Assyrian,
Also translated into Greek, it reveals these words:
"Knowing well that you are mortal, bless your soul,
Delighting in festivities, there is not any profit for you when you are dead.
Indeed, for I am embers, though I was king of great Ninus,
I have these delights, as many as I ate and I revelled in and, amid love,
I felt. But the majority of things, even those happy things, have been left behind."

Concerning Histiaeus the Milesian, 3.33 (Story 96)

This Histiaeus was Milesian by race.
Together with Darius the Persian—marching against the Scythians
With seven hundred thousand fighting men within the army,
And six hundred ships, and all according to what is appropriate,
When he even crossed the Bosporus, having bridged it
By the hands of Mandrocles, the Samian carpenter—
(Since everyone was subject to the kingdom of the Persians),
They were marching out (with Darius, mentioned above):
Both this Histiaeus and Coes the son of Orexander,

A man most trustworthy in all things, from Mitylene with respect to race,
And Attic Miltiades, a man clever in deliberations,
And Byzantine Ariston, not a lesser man than Miltiades;
When, therefore, Darius already arrived, both facing the Danube,
And he crossed this by a bridge, facing the Scythians,
He immediately gave the command to dismantle that bridge.
But Coes, the son of Orexander, was not allowing this, saying:
"Look, king Darius, even good fortunes are ill-omened,
Lest somehow flight, un-hoped for by us, should fall to the Scythians,
Even we should fill the Danube with the Persian camp."
After Coes said these things, Darius, allowing the bridge to remain,
Promises gifts to that man for his judgement,
Whenever they should withdraw back to Persia;
But Darius himself, attacking Scythia, is defeated mightily.
The Scythians, leaving him in the middle of Scythia,
Marched to the bridge and arrived at the area by the Danube,
Which the above-mentioned Greek men were guarding,
Whom the Scythians said should run away after they had dismantled the bridge:
For as there was no cause for a battle between Greeks and Scythians,
The Greeks should allow Darius to make amends to the Scythians.
Among the Greeks, Miltiades, persuaded by the Scythians, said
It would be good to dismantle the bridge, and to allow the Persians
To be utterly extirpated by the Scythians in the land of the Scythians.
But Histiaeus, giving heed to his relationship with the Persian race,
Was standing aloof, at that time, from the judgement of Miltiades.
Although, while the Scythians are standing near, he begins to dismantle the bridge.
As the length of travel by the Persians who where riding back was somewhat short,
Histiaeus gave heed to their crossing over the bridge.
And Darius, having fled in the middle of the night, defeated,
Marched towards the bridge, and speaks to Artachaees,
A man five fore-arms tall, but stentorian in his voice;
And Artachaees, shouting most loudly from the other bank of the Danube

Shrieked at Histiaeus, and everyone crosses.
Wherefore Darius gives gifts to the men:
Coes, on account of his former advice,
He made, from being a private man, into the tyrant of Mitylene;
To Histiaeus, he gives the privilege of founding Myrcinus.
Indeed, for they asked to receive these things from Darius.
Now the Persian Megabyzus, upon returning from Paionia,
Finds Darius in Sardis and persuades him
To restrain Histiaeus from founding the city of Myrcinus
(Myrcinus, a city that used to be called Hedonus).
Darius, accordingly, summons Histiaeus back,
And brings him away with him to the land of Susa.
But Histiaeus is longing for his fatherland:
Taking a household slave, from one of those who were trustworthy, and shaving his head,
Both writing tattooed letters on it, and allowing him to grow his hair long again,
Histiaeus sends him to Miletus, to Aristagoras himself,
Who was both a son-in-law and cousin of Histiaeus.
Aristagoras himself, both shaving the household slave,
And reading the letters, started to make the Greek cities,
According to their power, hateful to Darius.
At last, Aristagoras persuaded the people of Attica to destroy Sardis.
Learning of this, Darius was very angry.
Now some satrap of the Persians speaks in such a manner to Darius:
"Histiaeus stitched this shoe,
And Aristagoras put on the very thing that was stitched;"[15]
That is, Histiaeus gave the proposal,
And in the end, Aristagoras accomplished it.
As all of the remaining things were therefore confounded in this way,
Histiaeus himself is sent by Darius
For a joint attack of the cities that were thrown into confusion.

15 The English translation does not show the wordplay, in that the word for "shoe," *hupodema*, literally means "that which is bound under," and the word for "put on," *upodesato,* literally means "he bound under."

Indeed, for in this way, that man deceived Darius.
Having caused more confusion to the cities that were never at rest,
And seeming to wander past both Persia and the land of the Susans,
Histiaeus subsequently reconciled himself with his friends in his fatherland.
After a little while, in the plane of Caicus, within the land of the Mysians,
Harpagus takes Histiaeus captive and brings him to Artaphernes,
The brother of Darius and a subordinate governor at Sardis.
And there, these men subsequently crucify Histiaeus;
His head they send to Susa for Darius.
Upon seeing it, Darius cried immeasurably,
Boiled over in rage against the men who crucified Histiaeus.
At last, having cried excessively, Darius tells the Persians
To wash that head and bury it with honours,
On the grounds that he was very much a benefactor of the Persians.
Herodotus, the son of Oxyles, writes the story.

Concerning Democedes the Physician of Croton, 3.34 (Story 97)

Democedes was a physician from Croton,
Being a son-in-law of that Milo the nobleman.
Democedes, along with Polycrates, the king of Samos,
Went into Persia, to the Persian Oroetes.
When Oroetes subsequently killed Polycrates by crucifying him,
Democedes became a captive, one of those who were wearing rags.
Now at one time, Darius, strangled in a hunting incident,
Was not able to be cured by the Persian physicians.
But when Democedes cured him with his physician's skill,
Darius sent him to his own wives
And his concubines, making clear proclamations
That he was the saviour of Darius' soul.
And the women, subsequently contending to exceed one another with gifts,
Were pouring gold over Democedes with golden goblets,

So that his attendant, a man called Sciton,
Who was collecting the fallen gold, became one of those who were wealthy.
Herodotus writes even this story.

Concerning Cyrus the son of Mandane and Cambyses, 3.35 (Story 98)

Persian Cyrus, the son of Cambyses and Mandane
(As Xenophon, the son of Gryllus, writes in the *Cyropaedia*),
Was in physique: most ripe, in beauty: prominent,
In soul: most philanthropic and one of those who are fond of myths,
Pleasant and ambidextrous and one of those who make great gifts.
In judgements: a judge, a model for a direct trial,
Whole, most moderate, a summit of all good things.
This Cyrus, at one time joining a war against the Assyrians,
With both his grandfather Astyages and maternal uncle Cyaxares,
(For reasons which I spoke of previously), when the battle was made to break out,
Though still a young man, what deeds does he show himself accomplishing!
For having mightily defeated the Assyrians
(And—by them, as on account of them—even Croesus the Lydian),
As one who was judicious, he would deal with everyone philanthropically
(See how many men he compensated with what sort of honours and gifts),
To some, owing compensations for a small good deed,
But to most, making the beginning of a king's thanks,
Even thanking those people from whom thanks did not fall to him,
Because they ask for the gifts that they receive from him.
For to begin with, to Cyaxares, the king and his uncle...
(Because Cyaxares provided the entire generalship to Cyrus,
While he himself was getting drunk with those tenting with him),
Cyrus said that out of those things taken from the battle against the Assyrians
Everything best be gathered and sent to Cyaxares.
And so, laughing, the Medes were saying to Cyrus,
"It is necessary to send beautiful women, Cyrus, women to that man,"

Cyrus therefore said, “Choose women,
And if some other thing seems good to you and Cyaxares.”
Many things, at any rate, as much as pertains to luxury, and countless sums of money,
As much as satisfies a soul, even a most insatiable soul,
He sent to Cyaxares in return for the generalship.
But when things were chosen even for Cyrus himself by the army,
Both the most beautiful of the tents and music making women,
And Pantheia of Susa, a wife of Abradatas,
Who surpasses, in her beauty, all of the women throughout Asia,
And in her judicious ways, all women, as many as the morning star sees.
Bestowing thanks on the army on account of the gifts,
“With pleasure,” Cyrus said, “I receive the things given by you,
But the one among you who has need for these things will use them.”
But some Mede, a lover of music, upon hearing this, had said:
“If you should give one of these music-making women to me, O Cyrus,
It will seem sweeter to me to march than to stay at home.”
And Cyrus said, “I am giving her, thanking you,
That you sought out gifts, as opposed to you thanking me on the grounds that you are receiving gifts.
In this way, I am thirsty to give thanks to those needing to receive.”
And to this man, who is asking, he gives the music-making woman,
While the tent and Pantheia, a wife of Abradatas,
He gave to Araspas, a Median general, to guard her.
But when he said, “Have you even seen, O Cyrus, the woman?”
“By Zeus,” Cyrus said, “I have in no way seen her.”
Being such a man, Cyrus compensated all men in these ways.
Now Gobryas the Assyrian, as a man coming to Cyrus
And needing that he help, as he was being bitterly wronged,
Cyrus neither sent away as an enemy, nor as one of the Assyrians
(But he reduced all of the Assyrians to utter slavery),
Because Gobryas’ son, after killing a lion and a bear,
Was mortally impaled by the son of the Assyrian king
(Because the Assyrian king wanted to have young Gobryas’ son for his daughter),

For, though striking the beasts first, the Assyrian king's son did not kill them.
Even Gadatas (another young man in the prime of life,
Much more like a king than the son of Gobryas)
While drinking with the Assyrian king's son, was castrated by him
Because the concubine of the king's son praised the young man
And blessed the woman about to marry him.
The king's son said it was on the grounds that Gadatas tried to seduce the concubine.
In these ways, Cyrus was good not just to those asking,
Nor did he pay back thanks just to those initiating thanks.
But he was thankful to everyone, and more to those dear to him:
But when he gave gifts even to the latter, he was expecting to receive.
Cyrus even spoke to Croesus, always at the same time relating these things:
"I, making my friends wealthy, Croesus,
Believe I have acquired them as treasures and guards."
And again, adorning his friends with illustrious clothes
And urging them to do the same to their friends;
Cyrus himself was never adorned in such a way.
So someone said to him, "Will you ever adorn yourself?"
He says, "You suppose that though adorning all of you, I am not adorning myself.
If, then, I should be able to do much good to you, my friends,
Whatever sort of garment I have, in this I will look good."
And why do I say to you that Cyrus remembered thanks?
Some Persian common custom is against thankless people,
Strongly rectifying and punishing all of those who are able
To return thanks, and are not giving it.
Indeed, for they think that thankless people are most unholy
To their fatherland and to their ancestors and to God.
Xenophon writes the story of Cyrus, but that of the Persian custom
Ctesias and Herodotus write.

Concerning Abradatas the General and King of the Susans, 3.36 (Story 99)

Abradatas, a general, the king of the Susans,
The husband of Pantheia, who was mentioned a little before this,
Was being an ally to the Assyrians against Cyrus.
But when, along with his wife, the camp of the Assyrians
Was taken by the army of Cyrus,
Abradatas himself was still serving as an ambassador to the king of the Bactrians,
So that the Bactrian king might send out an army allied with the Assyrians.
For, to the king of the Bactrians, Abradatas was known and a friend.
Now when Araspas, who was guarding Pantheia
In the army of Cyrus, fell into love for her,
He was advancing upon something more forceful and towards intercourse;
But the woman revealed all of these things to Cyrus,
As Araspas was about to be dead from shame;
Secretly having sent for him, Cyrus speaks to him:
“The time now is at hand, beloved Araspas,
That you become a spy in the army of the enemy
(For without any eyewitness, of course, the suspicion appears to be),
Alleging as a pretext this clear reason,
That the entire armament is striking you with slanderous words.
Without further ado, taking those trustworthy to you, advance to those opposing us,
And, once you perceive everything being done by them, return again.”
In this way, by the deliberations of Cyrus, the general Araspas,
In the exact word, becomes numbered among the spies,
But in the apparent word, he was fastening upon all the appearance of flight.
From there, Cyrus began to imitate someone grieving,
As though submitting to the loss of such a commander.
In these times, then, Pantheia reveals these things to Cyrus:
“I know, O king Cyrus, what happened to you on account of me.
But be relieved a little from the pain presently holding you:
A much more trustworthy slave than Araspas,
And a more noble friend, I know well, I will join with you.”
In this way, the woman spoke; and at that very time she writes

To Abradatas, her husband, the whole affair of Cyrus.
And he, practically at once, and not delaying,
Comes with two thousand riders, choice men.
Immediately, he is sent to Pantheia by Cyrus.
And the holiness and judiciousness of Cyrus,
And as many things as were achieved by him, she narrates to Abradatas.
And he says, “What shall we do, woman, that is worthy of Cyrus
And such beneficence towards us from him?”
“That you” (she said) “become the same to this man,
As that man is concerning you;” these were the words of Pantheia.
Now Abradatas goes at once to Cyrus,
And, in thanks, takes hold of his right hand.
But seeing Cyrus making very great haste
About his scythed chariots and equipped horses,
Abradatas, being thankful to that man, began to hasten towards these things.
And from his own cavalry, a hundred chariots
He at once marshalled together, joining them fittingly with Cyrus’ cavalry.
And he himself, as if about to lead those chariots,
Was fittingly equipping himself on his own chariot.
The chariot was four poled from eight horses.
And from her most beautiful feminine adornment,
Pantheia then made for Abradatas
A breastplate and armlets, both golden,
And a helmet set with precious stones, something flashing much grace.
Now when Cyrus was actually near the enemy,
Araspas came to him with his household slaves
(The man whom Cyrus recently sent out beforehand as an eyewitness of the enemy),
And Araspas relates the entire view of the enemy to this man.
For together with Croesus, Araspas was marshalling together their whole army.
On the next day, after offering sacrifices, Cyrus
Was marshalling together the army for the onslaught of war,
Having given to Araspas the right horn,

The left to Hystaspas, who had half
Of the riders of the race of Persians, riders applauded in battles,
Cyrus ordered the rest of the commanders-of-ten-thousand to do the other things.
Abradatas was being the leader of machines and chariots,
Daduchus: baggage carriers, covered carriages: Carduchus.
Of infantry, Artaozus and Artagersas were being leaders.
Pharnuchus, and, together with that man, Asiadatas
Were leaders-of-ten-thousand of choice riders.
The entire plane was flashing with brazen fire then
As the army was equipping itself for an outbreak of war,
The equipment of Cyrus was shining even more than mirrors.
Pantheia herself was equipping Abradatas by hand,
And she was inciting him for war, secretly shedding a tear.
But Abradatas, being well worth seeing even previously,
Adorned with such equipment was shining out even more.
Now the reins-holder, taking the reins from him
(He was good looking), ascended at once to the chariot.
On this chariot, Pantheia orders all of those standing by
To advance from there, and says to Abradatas:
“I swear, Abradatas, I tell you, by your and my friendship,
That more would I want to be buried in the earth with you,
A man appearing good and clever in battle,
Than to live full of shame with a man being shamed.”
Pantheia said these things; and in wonder, Abradatas,
Touching her head, said while looking to the sky:
“Zeus, grant that I appear as a man worthy of Pantheia,
And a friend worthy of Cyrus, who has honoured us.”
Saying these things under the door of the chariot’s board,
He at once ascended onto his chariot.
As, after Abradatas ascended, the rein-holder shut in the board,
Pantheia did not know how she could still embrace him.
But kissing the board, she sends forth that man.

The chariot was advancing from there, and that woman began to follow along,
Until, upon turning around and seeing her, Abradatas said:
“Have courage and farewell, Pantheia, and now go back!”
From there, as the horrible war broke out,
Cyrus was advancing on horseback (as thunder broke out),
Having acquired, on his right, the cavalry leader Chrysantas,
And on his left, Arisbas and the body of infantry.
When they collided simultaneously (both riders and heavily armed men,
Bowmen, both pelta bearers and the scythe bearing chariots),
Abradatas was bloodying his horses with his goad
While driving towards the war, and was inciting his friends.
And breaking out against the face of the Egyptians,
Abradatas himself, together with his people, were crushing and rubbing together those men.
In that indescribable instance of circumstance,
As the wheels were leaping out from under the heaping up of corpses,
Abradatas fell, together with many others.
And these men died there, chopped up,
Though seeming to have been brave; but victorious Cyrus,
Both driving against Sardis, and destroying it,
Questioned on the next day some of those standing by:
“Regularly coming to us lately,
How now is Abradatas not to be seen?” Some attendant says:
“O master, he is not living, he has died in the battle,
Throwing his chariot on the army of Egyptians.
And now his wife, taking up the corpse,
And setting it upon the covered carriage, in which she herself was going,
Is said to convey it here to you, Cyrus,
Towards the river Pactolus which flows by this place.
They assert that his eunuchs and attendants
Are digging a tomb for the dead man in a ridge;
But they are saying that the woman, having adorned the man,
Is sitting down on the ground upon the earth, a sight worthy of lamentation,

Holding down the head of that man on her lap.”
When Cyrus heard these things, striking his thigh he at once
Mounted his horse, and with one thousand riders
Rode to the suffering. And having come there first,
Crying and weeping much, he spoke to the woman:
“Even you will not be destitute, but I will honour you,
Both on account of your judiciousness and the rest of your goodness,
And I will marry you also to a man to whom you wish to be married.
Only reveal to me someone to whom you wish to be married.”
And Pantheia says to him, “Have courage, O Cyrus,
I will not conceal from you whom I wish to go to.”
After speaking, Cyrus departed, pitying the woman,
For what sort of man she was being deprived of; and again, pitying the man,
For what sort of woman, whom, abandoning, he will no longer look at.
Now she (telling the eunuchs to stand just a little bit away,
So that she could weep for her husband, as it was something that she wished for,
But ordering her nurse both to remain there beside her,
And, when the nurse should see her dead together with Abradatas,
To help in covering them and to conceal them with one garment)
Lays hands on herself, taking up a sword;
And she dies, having set her head on the chest of her husband.
But the nurse, bawling as she concealed them completely,
Even killed herself in her grief for her masters,
And three eunuchs with her, all by their own hands
Measured out their lives in their longing for their mistress,
In the very place in which they saw that terrible suffering.
And Cyrus, upon learning of this misfortune and arriving there,
Both adoring the little woman and lamenting in excess,
Buried them with shrouds that were fitting,
Sacrifices, statues, and a proper precinct.

A story, which, narrating all barbarians generally, encompasses an anthill of stories. But we, passing over the untimely length of the narrative, will speak briefly. Concerning Lycus the Mysian, a son of Deipylus, and the name of Thracian Heraclea, also called Perinthus, 3.37 (Story 100)

With one ship, Heracles (sailing to the Amazons
So that he might bring the girdle of Hippolyta to Admete),
In the coasting voyage destroys all of Bebrycia together,
And gives the land to Mysian Lycus, the son of Deipylus,
But only after Heracles was victorious over the brothers Mygdon and Amycus.
Lycus calls the city of these people Heraclea
(Thracian Perinthus, long ago called Mygdonia),
Honouring Heracles, the one who cheerfully gave the place.
Apollodorus says this story;
And in the little book about islands, cities, and peoples,
Stephen of Byzantium does not write about this,
But he does write about the Heraclea in Pontus.

Concerning Horatius Cocles, 3.38 (Story 101)

Horatius Cocles was Roman in race.
This man (when the army of the Romans at one time was put to flight,
As there was danger that enemies would seize Rome)
Alone stood against everyone together on a wooden bridge,
While Marcus Minucius was cutting it behind him.
And when it is cut, even Cocles crosses the Tiber
Having saved himself and Rome by the cutting of the bridge.
In his swimming, he could have been hit by a spear of the enemy;
To Cocles the Senate bequeaths land on account of his manly virtue,
As much as he could write on with a plough during a day, taking his cattle;
He was called Cocles in the tongue of the Romans,
Since he lost one eye in a previous battle.

Concerning Marcus Manlius and about geese, a story also complete by itself, 3.39-48 (Stories 102-111)

Now Marcus, a Manlian man (when Rome was plundered
By Gauls, at the time when Brennus was ruling them,
As the Gauls were about to have even the Capitoline,
Secretly going up to the acropolis within the night)
Awoken, since there was a loud shouting of the geese
There, he saw the enemy creeping up.
Even driving away some of the Gauls with a shield, and killing others with his sword,
He thrust all of them away and rescues the Romans;
Wherefore they have named him with the name *Capitolinus*.
Even honouring doorkeepers, the Romans make them geese,
Guards in the Palatines on account of the guarding that took place then,
Just as even previously the Greeks in Athens called
A wall Stork (*Pelargikon*) and a mountain range Crane (*Geraneian*) on account of such animals.
This Marcus Manlius, also called Capitoline
(Once even ruined by the accusation of tyranny,
And about to be destroyed by the vote of all of the judges),
Was saved because the judges were looking straight at the Capitoline,
Where he himself performed his famous manly virtues,
Until someone speaking against him, perceiving the causes for the acquittal,
Transfers the assembly to another court of justice,
From where the Capitoline was not at all seen,
As it was a reminder of the trophies of that man.
And then they kill him. But even so, in turn,
The people of Rome were wearing black for the entire time,
Giving thanks for his manly virtue
And goodness in inimitable ways.

I am leaving alone the act of recounting Marcus Coriolanus, a noble man,
And with Marcus himself Marcus Corvinus,
One of whom, Coriolanus, destroying a city alone,
For which the name was Coriolanus, and burning this city

(Although the whole entire army of the Romans was put to flight),
Was named Coriolanus. But it would be tedious to recount the rest.

Marcus Corvinus was surnamed Corvinus,
Since at one time, fighting in single combat with some barbarian,
He had a wild raven assisting him in the battle,
Flying at the eyes of that barbarian,
Until the time this Marcus killed him.
I am leaving alone even Curtius and the *lacus*[16] of that man,
Who, on behalf of the Romans, fell, together with a horse, in the *lacus*.

I am leaving alone Calandus, and Nonnus, and Idus with him,
Whose kindness was written beside days.
For in the times of Antoninus, when the Romans were overcome
And shut up in rather old Rome itself,
And everyone was in danger of being destroyed by famine,
These men were feeding the people of Rome at their own expense,
Monthly: Calandus for eighteen days,
Nonnus for eight days, and Idus for four.
Hesychius the Illustrious, both Plutarch and Dio,
And Dionysius together with them write all of these things.

I am passing over the kindness of Battus towards the Cyrenians,
And their bringing the *silphium* plant to him,
And the recompense of this man, in turn, towards the Cyrenians
When, in a mark of a coin, he carved them
Presenting the *silphium* plant for the sake of his honour.
Pindar the lyric poet somewhere writes this story.

I am leaving alone the act of delineating Meroitic Candace,
Whom Callisthenes writes holds down Alexander,

16 A mysterious hole in the city of Rome.

And, after giving him extraordinary gifts, sends him away,
Since he makes her sons friends to one another,
Throwing aside the hatred that they used to have against one another.
I am leaving alone the act of chattering, in addition, about countless Greeks and barbarians
Who were mindful of a good deed, as I am fleeing the length of the narratives.

Concerning Osymandyas, the son even of Osymandaneus, King of the Assyrians, 3.49 (Story 112)

Now the little letter contains the entire
Story of Osymandyas, written in this way:
"Osymandyas, the great king of the Syrians,
Used to have a wild lion, a comrade in wars,
Because Osymandyas raised him, he was mindful of the favour."

Concerning a snake of Ptolemy, 3.50 (Story 113)

Not only was this Ptolemy fond of learning,
But he was even a seeker of everything good, and fond of spectacles,
Always seeking to look at rather strange kinds of animals,
Even bathing with gifts the people bringing him those animals.
Wherefore even those hunting used to hunt for rather strange animals.
Now finding even a snake, very long in length,
Thirty-five fore-arms long, they hunt in such a way:
Observing the lair of the beast and even the feeding
(And when it is setting out from the lair for both feeding and drinking),
When it has withdrawn from the lair for both feeding and drinking,
The hunters, after making a net of thick ropes that closes itself,
Ropes that are even tightened from afar by very large cords,
Set it at the foot of the lair of the above-mentioned beast.
And previously, pursuing the beast heedlessly,
Two or so of the hunters were eaten by it.
But as the munificence of Ptolemy was prevailing,

Standing prepared, they hunt for it again.
For as it was hurrying for drinking, the hunters (anointing the lair with fencing,
And setting the rope net, which we mentioned)
Both on horseback and on foot together, with a clash of the shields,
Were turning the snake away from its irrigation and towards the location of its lair.
The hunters were not standing aloof from afar, so that it would not (fleeing in safety
And beholding the fenced in lair) hurry away.
But they were not following near its side, lest even they be eaten up;
But with a small distance of separation, bewildering the beast,
They were earnestly driving it, in flight, to the lair.
It was raising its neck higher than those on horseback,
And was crushing together with its movement the woodland found at its side;
It was rubbing fire out of its eyes, with hissings it was thundering.
But by the hunters' earnest pursuits, it falls in the net,
And tightened together, the net was raised high with large beams.
But the snake was cutting up that line with its teeth,
Sending out a very furious fire by the rubbing of its teeth.
Therefore, hardly bringing this beast at that time to Ptolemy,
From a lack of grain that was extraordinary and an abstention from food
They tamed the snake so much, it being so much in length,
That later, wherever foods were set,
Upon being called, it went forth to feed on them.
And even obeying in every way the tame-animal keeper,
It was easily led by the words and the voice of that man,
So that once, when ambassadors were coming to Ptolemy,
The snake, upon being called, went forth to the amazement of those looking.
Diodorus wrote this story.
Aelian says that Onesicritus relates,
That Aposisares the Indian reared two snakes,
One being one hundred forty fore-arms in length,
And the other, eighty fore-arms, not beyond these.
These snakes Alexander the Great set his heart upon seeing.

Now ordering the army to pass through slowly
(As the Indian instructed him and said in advance,
Lest in some way they make the snakes wild with their advance),
Alexander saw that the snakes' eyes were equal in size
To a Macedonian circular shield, from one of those shields that were well rounded.

Concerning the dog of Nicomedes, it has ten stories instead of one, 3.51 (Story 115[17])

The son of Zipoetes, that Nicomedes,
The founder of Nicomedia, the father of Prusias...
(Prusias, who had all of his teeth in the form of one bone,
Just as Aeschylus, in his writings, says about the daughters of Phorcys,
And Herodotus, about Leon, a king of Sardis,
Julius, in turn, that Pyrrhus the Epirotan
Had this bone, imprinted with outlines of teeth;
The Chian, Ion, says that even Heracles
Had a set of teeth in three rows that was completely unbroken;
As even Scylla did, according to Homer in the *Odyssey*.
Many include even the crocodile, and some even sea-monsters;
Aristotle wrote that Timarchus, the father
Of Cyprian Nicocles, had, for teeth, a set in two rows).

This father of that one-toothed Prusias
(Prusias, the founder of the city of Prusa beside Olympus),
Nicomedes, mentioned above, used to have the largest dog,
Being from the race of Molossians, very loyal to that man.
This dog, once (with regard to the queen, wife of Nicomedes,
And mother of Prusias, Zielas and Lysandra,
Ditizela by name, from the race of Phrygians,
While she was playing with the king), considering her an enemy,
Tore with his bite her right shoulder,

17 Numbering from the original version.

Rubbing together both her flesh and bones with his teeth.
She, having died in the very arms of the king,
Was honoured with entombment, most magnificently, in Nicomedia,
In a tomb of stone, but gilded.
This tomb was extant even up to the time of Theophilus.
But in the times of Michael, a son of Theophilus,
Some grave robbers, breaking it open,
Found the corpse of this woman preserved,
Wrapped completely in a garment made of gold.
Taking this garment, and putting it in fire and then a cast,
They took away about three hundred thirty pounds of gold.
These are the details about both the death and the tomb of the woman.
Now with regard to the dog, getting out of the king's sight
Both from affection for him and grief for the woman,
Report is given by many that he exhaled his life.
Arrian writes the story in his *Bithynica*.

Concerning the horse of Artybius the Persian, 3.52 (Story 116)

The details about Artybius are found
In the little letter, written in the narrative, word by word, in this way:
"Artybius the Persian, having brought up the horse,
Had it both joining him in war and helping him.
But when Artybius sailed away to Cyprus
And waged a fight with Cyprian Onesilus,
As Artybius fell before Onesilus,
The horse, seeing his master fallen,
Standing straight up began to fight with Onesilus,
Striking the man's shield with his front feet,
He almost killed the king of Cyprus,
If the shield-bearers did not cut his feet with scythes."

Concerning the love of a dolphin, 4.1 (Story 117)

Oppian tells of a dolphin that, for some Lesbian youth,
Falls into inexpressible love, as the youth is synchronizing his singing to him,[18]
How the dolphin carries the youth, as a reins-holder, on its back,
And in every way obeys that youth when he is ordering him,
And carries others on its back, if the youth should order it,
And has inexpressible affection towards the young man himself,
He both folds himself around him and fawns upon him with its tail.
But when the youth was travelling on the destined path,
Even the dolphin was made utterly unseen from the places there.
And about a young Libyan herdsman, Oppian writes this very thing,
And Aelian relates things somewhat like these things,
Except he wrote that the young man was Iassian,
And immensely worn out after gymnastic school
(He says), that young man, carried on the dolphin,
But being heavy, falls on the back of the beast,
And the youth's spine, pierced at the belly,
Kills him. Now the dolphin, recognizing the suffering
From both motionless heaviness and flow of streams of blood,
Lifted straight in mid-air by the convexity of waves,
Flung himself to land with the dear youth.
Now both of them came to an end there, breathing out life.
Even in the times of the second Ptolemy in Alexandria
Aelian says such love happened,
And in Dicaearchia, a city of Italy.

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About Arion the Methymnaean[19]

You have the story of Arion behind you,

18 Here begins book IV of the *Chiliades*.

19 Unnumbered in the original.

Being number seventeen[20], and turning about, behold it.

Concerning the weeping of the horses of Achilles, 4.2 (Story 118)

Patroclus was a reins-holder, a friend of Achilles,
And from one of those who were kinsmen by blood, being older in age.
Wearing all of the equipment of Achilles,
Mounting both the chariot and horses of that man,
As Achilles, Patroclus was crushing in pieces the army of the Trojans.
But happening to be recognized by them as not Achilles, but Patroclus,
Struck by Apollo himself, and secondly, by Euphorbus,
Thirdly, by Hector, he abandoned his life.
"Now the horses of Aeacides, being away from combat,
Were weeping (when first they learned of the reins-holder
Fallen in the dust by man-slaying Hector
On the ground), letting their heads fall, and for them, tears
That were hot flowed to the ground, down from the eyes of the snivelling horses,
With longing for the reins-holder, and their thick flowing hair was being stained,
As it was streaming downwards from the junction beside the yoke for both of them."

Concerning the shared sympathy of animals[21]

To tell of the shared sympathy of animals
To other animals, and to one another, what telling will suffice?
Speaking, therefore, very little and of things that are few in number,
We will abstain from the magnitude and from long-telling.

Concerning the mutual love of jackdaws and starlings, 4.3 (Story 119)

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20 See 1.17.

21 Unnumbered in the original.

Jackdaws and the genus of starlings are mutually loving,
As, if you pour olive oil into some little dish,
By means of their own reflection, you will catch jackdaws,
Appearing as narcissuses, others, and Laconians who are fond of reflections.

Concerning cranes and geese, 4.4 (Story 120)

Even cranes are mutually loving, travelling in flocks,
And, when winter comes, setting out towards Egypt,
Cranes make a three-angled acute-angled flight within these times,
So that in this way, they can cut through the air rather easily.
And they have both protectors and rear-leaders during their advances.
At any rate, whenever they are about to hasten away towards Egypt,
As they are coming towards the Hebrus, the Thracian river,
First, they flock together in rows and in troops,
And the crane older than all of those there
Hastening around in a rather circular manner and observing the army,
Falling straight down lies dead. Having buried him, the other cranes
Undertake the flight and passage towards Egypt,
Helping one another from eagles and the rest of the obstacles.
Even the genera of geese do entirely the same thing as them.
Now the cranes, beginning to make their passage,
Have the older crane serving as a pilot for them.
But when this crane grows quite weary at what hastens forward after him,
Even they, successively, in stages, make the forward flight.
But on land, flying down at the time of the evening,
The greater number goes to sleep, but a few protect them.
The manner of protecting for them is as such:
The protectors within those times stand on one foot,
Each holding a stone with the suspended foot,
So that, if they drop asleep over it, and the stone has fallen,
They might come to wakefulness, having perception of it.

In this way, the protecting is for them, only in a reciprocal manner.

Concerning deer and wolves, 4.5 (Story 121)

Even deer watch over a mutually loving sharing.
At any rate, when passing across water, setting their heads
One near to another, they swim. But when the guide is weary,
A different deer serves as a pilot after it, while the first acts as a rear-leader,
And then the rest, successively, marshalled together in rhythm.
But wolves, passing across the streams of rivers,
Hold the tails of one another by the mouth,
So that they might not be diverted by the eddies of water.

Concerning elephants, 4.6 (Story 122)

For other reasons, even elephants belong to the mutually loving,
Not wholly abandoning one another in the midst of misfortunes.
For when fleeing hunters, first they do not scatter,
But the strong and young ones move along in a circular manner,
Bringing within the circle elders and mothers,
And everyone unweaned, and the childish genus.
They give up food, in the first place, to the older elephants,
When their own fathers are old, they feed them;
Passing across waters, the males thrust
The young to the upper area with their trunks;
The mothers carry those not yet weaned
Either with their trunks or their double teeth.
If ever they go through deep and hard to get out of ditches,
The one stronger and bigger in bigness than all of them,
Standing in the middle, just as a bridge, transports them all.
And they, then, bringing many branches to the ditch,
Rescue the elephant that was providing passage across.

But when newborn elephants fall completely in the deep ditches…
Those falling perish together, killing the babies...
Even far from their fatherland, being carried by those lamenting.

Concerning lions, eagles, dolphins, wild herds, storks, and pelicans, 4.7 (Story 123)

When they are old, lions, eagles, dolphins,
Wild herds, the kind of storks,
And pelicans, are fed by their own offspring,
Which also help them both in walking and in flying,
And in swimming, with regard to the fish-like, as, for instance, the dolphin and seal.

Concerning mares, 4.8 (Story 124)

Mares, having mercy for the orphans among the foals,
Suckle and feed them with their own.

Concerning bees, 4.9 (Story 125)

Bees are ruled by kings and are managed in an orderly manner.
Whenever their king initiates flying,
Everyone follows in clusters, having obeyed him.
And while this bee is living, the hive is managed well,
But when he is dead, it hastens away, and is thoroughly confounded.
If, therefore, an old king exists for the hive of these bees,
Mounted on other bees, he is carried away.
But if the king is young and vigorous, he sends himself forth from the hive,
Ordering everyone to undertake their own jobs:
Some of them to carry water, and those ones to collect flowers,
Another group to house build, and others to do other things.
First, they house build the kings' houses,
Which are rising up over all with regard to both height and width.

Near the king, they make houses for the old bees,
And successively even the remaining homes, fitting together.
And when it is necessary for the king to leave these homes,
As an army they proceed, with both a booming and a clamour.
But when the time for sleep should call the king to fall asleep,
Some flautist re-echoes, and the hive keeps quiet.
For some, it is even the job to carry the dead out of the hive,
And to do other things held to belong to the noblest sympathy.

Concerning land mice, parrotfish, *anthiae*, the *glaucus*, the sea dog, the dogfish, dolphins, the seal, the land dog, and the pig, 4.9 (Story 126)

Even land mice have sympathy for one another.
For when one of them has fallen in the water, giving its tail,
Another of them pulls it up, and saves it from danger.

Even parrotfish do this when falling into traps.
And *Anthiae*, following *anthiae* that were seized
By hooks, make every attempt to cut the hook.
But if not strong enough to cut in because of the lack of strength of their teeth,
Lying on it, they weigh down the seized *anthias*,
So that, by both the surface pressure and their weight...
It might become far from the beast, with the hook cut.

The *glaucus*, the dog, and the dogfish, being sea fish,
When dread comes upon their offspring:
The *glaucus* and the dogfish hide together their offspring in the mouth,
But the dog hides its offspring in the belly again,
And again, births them when the fear passes by.

Now the dolphin and the seal, when their newborn are taken,
Are taken together with them and end their lives at the same time.

Even when mothers are taken, their newborns are seized.
And this happens even for wild herds.
Now the land dog honours its first offspring.
And the first-born of a pig drinks from the first udder,
And successively even the rest, according to their own standing.

Concerning animals burying animals of the same kind, 4.10 (Story 127)

The dolphin, the elephant, the swallow, bees, and the ant, together,
Bury corpses when it pertains to the dead of the same genus as them.
Bears and mice with them, and with these even flies,
And the hawk throws dust even on an unburied person.

Concerning the dog of Erigone, 4.11 (Story 128)

They say that Erigone, a child of Icarius,
Had a very loyal dog, which was raised up with her.
But when Dionysus found wine for people,
As Icarius provided it to Athenian farmers,
These men, drinking it for the very first time and completely absorbed with drunkenness,
Killed Icarius since they thought he drugged them.
When, then, the child has not found her father upon seeking for him,
The dog points him out, as he was investigating for this girl;
When she also is dead, later, the dog was dead with her.

The earlier stories about animals are written
By Aelian and Oppian, together with Leonidas,
And with them, Timotheus, the grammarian of Gaza,
Who, in previous times, was coincident with king Anastasius.
But this story of Icarius with Erigone
Was also written by Aelian, along with several others.
Even Orpheus mentions this story, writing in his *Georgica*:

“The starry girl is the best with regard to all things,
Even with regard to seeds, and favourable to plants, and in throwing
All shoots in ditches, and with regard to the fruits that they gather for themselves.
But avoid vines, since the daughter of Icarius
Before all hates vats and bitter vines,
Soliciting as many baneful things, by the will of Dionysus,
As the coastal people contrived, overpowered by dreadful drunkenness,
Who slew her and Icarius with rough staffs,
Faltering by gifts of mad dancing Bacchus.”

Concerning the dog of Xanthippus, 4.12 (Story 129)

Attic Xanthippus, the father of Pericles,
Used to have a good and very useful dog, which was raised by him.
So when Xerxes was about to march against Athens,
The Attic men were ferrying little women, children,
And everything whatsoever that was very good, to Salamis.
Now at that time, there used to be sympathy that belonged to even tame animals,
Which both hastened on the sea with their masters,
And mooed mournfully with a very lamentable voice.
At that time, even this above-mentioned dog of Xanthippus,
Seeing its mistress departed on the vessel,
And throwing himself on the water, was swimming nearby,
Until, after fainting from the length of the voyage, he dies.
Whom Xanthippus deemed worthy even of a burial there.
Now the painter from life, Polygnotus or Micon, painted this
In the *Stoa Poikile* due to kind-heartedness.
Aelian and Plutarch, along with others, write this.
Even Asclepiades speaks in this way, word by word, telling
“What they call a tomb of even a dog that was ill fated.”

Concerning the dog of Silanion the Roman, 4.13 (Story 130)

The little letter has the entire story,
It does not have the name of Silanion written.
In this way, it is written in the little-passage:
"Both the dogs of Xanthippus and even of some Roman
(A man who was a great general, someone who, ruined in combat
Was lying a ruin for dogs, beasts, and birds)...
Only his dog, being more loyal than all,
Waiting for many days, was protecting the man,
And was concealing the dishonour of that hero,
Until the generals of the Romans, coming later,
Lifting up the man, completely concealed him in the patrimonial tombs."

Concerning the dog of Pyrrhus the Epirotan and of another man of the same name, 4.14 (Story 131)

The king Pyrrhus the Epirotan once found
A corpse lying unburied and a dog standing beside it.
And at once, he ordered the person to be buried,
But taking the dog, he kept it in the palace,
As it was kind and gentle to all people.
But when the dog at some time saw counted in the rosters
The person who killed its master,
He did not stop barking and scratching at this man,
Until Pyrrhus, in his investigations, learned all that he could,
And punished this man with death by the cross.

Even some chronicler writes that such a thing, entirely similar,
Happened in a few periods of time passed before us.
But there was a salesman, he says, who buried the corpse;
And the salesman then reported the affair to the prefect of the city
Mainly after the distinguishing by the dog appeared,
Then the murderer was both put on a cross and killed.

Since we mentioned dogs affectionate to people,
Now of Calvus, Anacreon, Eupolis, Darius,
And Lysimachus with them, and the dog-leader Nicias,
And the Athenian bitch, and the cowherd Daphnis,
And even the rest: let us say all things to you most clearly.

Of Calvus, a general of the Romans, slain in combat of the same tribe...
No one was able to cut the head of that man,
Until they killed his dog, which was standing beside him.

For Teian Anacreon, going to Teos
With a household-slave and a dog to buy necessities,
When the household-slave went away from the road to relieve himself,
Even the little dog was accompanying him there,
But when, indeed, held by forgetfulness, he left the purse,
The little dog sat down and started to protect it.
And when the people returned to the same place from Teos, unsuccessfully,
The little dog came back from the purse,
And having revealed the entrusted item, he at once expired,
Since, for many days, he remained there without food.

Augeas, a Molossian dog, used to belong to Eupolis.
Augeas killed with its bite Ephialtes, a slave of Eupolis,
Because he beheld the man stealing its master's plays.
This dog, later, in Aegina, when Eupolis was dead,
Died from longing for that man, waiting there without food.

Of Darius the Second, who died from Bessus,
(As the dog of Silanion) another dog stayed beside the tomb.

And a dog dies with Lysimachus the king.
Now when Nicias fell into an oven of coal,

First, standing still, the dogs of this man were bewailing him;
But when no one understood the matter from the wailing,
Gently biting those present on their clothes,
The dogs were drawing them to the oven, thereby revealing the calamity.

A bitch in Athens once revealed temple-looters,
Going, with its barking, as far as the looters' house,
A dog they even voted to be maintained at the public expense.

With Daphnis, being a cowherd of Syracuse by race,
Five dogs died together, after crying first;
Now for Polus, a tragic actor who was very old,
And Mentor, a dog is cremated together with them when they are dead.
Even with Theodorus, the pre-eminent harpist, a dog was buried together.

Gelon the Syracusan, shouting during his sleep
(For he thought, in his dreams, that he was struck by lightning),
Making an uproar beyond measure, was perceived by the dog,
Which did not stop barking at him until it awakened him.
Even a wolf kept this man safe once from death.
For, when he was sitting against a school while he was still a boy,
A wolf, coming to him, took away his writing-tablet.
But as he ran towards the wolf himself and the writing-tablet,
The school, shaken down, falls down from the foundations,
And killed all of the children together with the teacher.
Now the prose writers celebrate the number of the children
(Timaeus, Dionysius, the Diodoruses, and Dio),
Which is more than one hundred. But I do not know the precise figure.

Concerning the dogs who saved Orpheus, 4.15 (Story 133[22])

22 Numbering from the original version.

Orpheus, the son of Menippe and Oeagrus, his father,
Still being a young man and desiring to hunt for birds,
Went to a mountain ridge, were there was a large serpent.
Then, as Orpheus was looking exclusively at the hunting of birds,
The serpent was starting against him, rolling its many coils.
Now his dogs, being tame, running because of his shout,
And colliding with the beast, killed it,
But Orpheus they rescue, because of their affection towards him,
Just as Orpheus himself, in the *Lithica*, somewhere writes this.

Concerning eagles that died together with their masters, 4.16 (Story 134)

Phylarchus tells how a young man, catching an eagle,
Raised it, and the eagle was accustomed to stay beside him,
So that even once, when the young man was sick, the eagle treated him,
And skilfully tended to the sick man, with very intense eagerness;
But when the young man died and was carried to a pyre,
The eagle was following along with the bringing out of his body.
And when the young man was cremated by fire, even the eagle was cremated with him.
Now an eagle, raised with even a woman, dies with her,
Abstaining from food because of longing for her and ending its life in that way.
Even for Pyrrhus, the king of Epirus, there was
An eagle similar to the eagles mentioned above, though this one rejoiced in hearing
If ever some Pyrrhus the Epirotan should address it.
Even this eagle, when Pyrrhus is dead, dies with him
From an abstention from food and from hunger, and because of longing for that man.
Some eagle rescued even a reaper from death,
Because the reaper himself kept it safe from a serpent,
Cutting up the coil of the beast with his scythe.
Indeed, for of the reapers there, being sixteen in number,
This reaper, sent to draw water, when he brought the water,
Mixing it from an earthen jar for all, was distributing the wine.

But when, after mixing it, even he himself was about to drink this,
That eagle, flying down with a whistling sound, broke his cup into pieces,
After it saw a snake vomit, as it seems, in the vessel.
But the reaper, turning as if vexed at the eagle's compensation,
After he saw the other people dying, understood the cause.

Concerning serpents loving and paying compensation, 4.17 (Story 135)

The little letter has a story of a serpent,
Written in this way in the very phrases used there:
"Some boy in Patrae, having bought a small serpent
Raised it up; which, becoming very large, ran away.
But when, at some time, the young man was seized by plunderers,
And shouted out, the serpent leapt forth against the plunderers,
Whom it even turns to flight, and saves the young man."
Now this same thing happened to an Arcadian lad.
And in the land of the Judeans, during the times of Herod,
A serpent, very, very large, was sleeping with a girl.
And when she was abroad, the serpent went away, looking for her continually
Until it found her, in this way being affectionate beyond measure.
Even some young hunting Thessalian, Aleuas,
Who had hair in the bloom of youth, and was himself in the bloom of youth even in form,
A very large serpent was in love with; it used to kiss both Aleuas,
And his very beautiful gold coloured hair.
And a serpent was an avenger for Pindus, who was slaughtered by his brothers.
Now learn who Pindus was and from what family origin he sprung:
Lycaon was a king of Emathia,
Whose son, with respect to the calling, was Macedon (from whom Macedonia got its name).
Pindus, a son of Macedon, was in the bloom of youth and high-minded,
And a consummate hunter, always hunting in thickets.
Where, indeed, some serpent was in love with his manliness and beauty.
When, then, three brothers of this man killed him with a sword,

The serpent, in recompense, killed them in return.
The mountain, from the calling of Macedon's son, was named Pindus.
Horned snakes even distinguish children of the Libyans,
Whether they are of spurious parentage or of pure descent,
Just as the Rhine does for the children of the Celts, and the touchstone does for gold,
And the sparkling of the sun does for the chicks of eagles.
Even newborns among crocodiles are distinguished by hunting (right at once,
Either a fly or even a locust) at once, upon being born.
For of the Libyans, a particular Libyan, who are called Psylli,
If ever they are under suspicion about the work resulting in children,
They close in a little box horned snakes and the baby.
If, then, it is of pure descent, it is watched over untouched;
But if it is of an adulterous bed and a licentious couch,
He knows that the teeth of these snakes are a punishment, a touchstoner.

Concerning the trees of Geryon, 4.18 (Story 136)

Geryon was a king of Erytheia,
As we wrote previously with the labours of Heracles,
With regard to most of the herds of cow-feeders of cows blooming with youth.
But as, shooting him with his bow, Heracles killed that man,
Two blooming trees, sprouting well, planted
With his blood, are dropping down around his tomb.

Concerning the poplars of Phaethon, 4.19 (Story 137)

For Helios, diverse are both the wives and children:
From Perse, the daughter of Oceanus: both Aeetes and Circe;
And of Clymene, daughter of Oceanus: Phaethon. But not this Phaethon;
And of Rhodos, the daughter of Poseidon: Cercaphus and Triopes;
And Augeas is a son of Iphiboe; from Creté: Pasiphae;
And of Neaera: Phaethusa together with even Lampetie;

And from Prote, the daughter of Neleus: Phaethon and the Daughters of Sun,
Five girls beautifully-shaped, whose callings you must learn:
Aegle, Lampetie, Phaethusa in addition to them,
And Hemithea with them, together with even Dioxippe.

The mythographers, then, say that this Phaethon,
Taking his father's chariot, wanted to drive from the chariot-board.
But being ineffective with horses and inexperienced in driving from chariot-boards,
He was thrown from the chariot board and died in the streams of Eridanus.
Now his sisters, the Daughters of Sun, lamenting,
Became poplars at the edge of Eridanus.
But their tear-shedding turned into amber,
And streams down from the poplars even up until this time.
Now this nonsense are the words of mythographers;
Something more allegorical than more in the manner of an orator,
In this way, must be understood by you clearly and more factually.
Phaethon, some son of a king Sun, driving from the chariot board,
Drawn into the worded-above river, drowned in it.
And his female relatives mourned for him passionately.
But since amber-bearing trees are present there,
They fabricated the story that his sisters became poplars,
And that their tear-shedding streams forth as amber.
These facts, stated more in the manner of an orator, in this way, were allegorical.
But Plutarch has solved it in this way, more naturally:
Writing that a sphere of fire was hurled down upon the Celtic country,
And, having fallen, was quenched in the streams of Eridanus.
How great the swarm of foreign people who mention the story!

Concerning the bronze cows in Mount Atabyrium, 4.20 (Story 138)

The little letter writes even about these things in this way:
"And why do I tell you about plants? There is a Rhodian mountain

(With respect to the calling), Atabyrium, previously having bronze cows.
Which used to send out a mooing when harm was coming to Rhodes."
Pindar and Callimachus write the story.

Concerning the commotion of the tombs of Cadmus and Harmonia, 4.21 (Story 139)

The little letter writes even this, telling in this way,
"Now for the Illyrians, the tombs of Cadmus and Harmonia
(When some evil and harm arises for the Illyrians)
Used to rattle together a clatter, rolling about with one another,
As if they were feeling pain at the misfortunes and harms."
Dionysius writes this story.

Concerning magnesia, goldencity and the rest, 4.22 (Story 140)

Magnesia, a stone that is black, heavy, very jagged,
Profitable, advantageous, and very, very useful...
Orpheus, in the *Lithica*, wrote about its powers,
And with him even many other reasonable people.
This stone draws iron back to itself,
As gold does for quicksilver, and amber for chaff.
If, then, you should wish for magnesia not to draw back iron,
Anoint it by rubbing garlic. But if you wish it to draw again,
Rub it with filings of the desired iron.
But when wanting gold to oxidize, anoint it with the saliva of a dog;
To purify it of the oxidation again, rub it with gold dust.
These are the facts about magnesia and of things of such a sort.
Now they call some form of grass goldencity by calling;
With gold that is pure, when it is scattered on goldencity's leaves,
Goldencity receives it and is stained, deeply dyed.
But if the gold is alloyed, goldencity does not receive it on its leaves.

Concerning Niobe, turned to rock in Sipylus, 4.23 (Story 141)

Niobe, a child of Tantalus and Euryanassa,
Moreover, the wife of Amphion, and a mother with twelve children,
Just as Homer says, but according to others, a mother of more;
Indeed, for some say that they are fourteen in number:
Sipylus, Agenor, Phaedimus, Ismenus,
Eupinytus, Tantalus, Damasichthon,
Neaera, and Cleodoxa with Astyoche,
Phaetha, Pelopia, Ogyges, and Chloris...
Leto, resenting Niobe (since Niobe was exulting in her children,
And was contending with Leto about being blessed in childbearing),
Gives orders to Apollo and Artemis, her own children,
And they slaughter all of them on the same day:
Apollo with regard to the males, who were hunting on Cithaeron,
And Artemis with regard to the girls, who were sitting down in a house.
But Zeus, then, made into stones all of the people.
And unburied, they were lying down for nine days;
Whom the gods buried on the tenth day.
And Niobe, also turned to stone, was lamenting over them.
These refinements are little myths. But the truth is such:
Niobe was living daintily, was boasting because of her children,
Was thinking she was loftier than and superior to the ether,
Was comparing both herself and her children to the sky,
And was assigning the superiority to both herself and her children,
Saying these things to herself and striding with delusion:
"The sky possesses two large lights,
But I possess so many who are living, chatting, and animated;
Am I not superior to the sky and ether?"
Now the ill-fated woman says such things, living daintily because of her children.
But some avenging fate marches against her,
And on the same day, all of her children die from a plague.

Now they were saying that Apollo and Artemis killed them.
For these things depend on the sun and the moon.
For plague-like things take place from heat and moisture.
Now they said that Niobe was a stone in tears,
Because, being without feeling as a result of every suffering,
She was feeling very keenly, but for tear-shedding only.
And you will regard, in my way, the people at that time as stones
(Those said to be turned into stone by the misfortune taking place at that time)
Whether, in any event, both inhuman and hard-hearted,
They neither ran up to the dead bodies, nor took care of them.
Now gods, that is, kings, buried them on the tenth day:
Whether since even kings attend to suffering,
Or you should regard people, since they are hard, as my stones,
Regard my gods at that time as the elements,
Burying the children of Niobe in such a manner:
Earthquakes, thunder, and breaking of the sea that have happened,
Persuaded unbending people to bury the dead.
Now some say that Niobe was of stone in tears:
Stone was carved with skill, so that it supposedly shed tears.
This is even more than my purposes.
But those people are saying that the stone is contrived.
Receive the little letter after the stories.

An epistle to Sir John Lachanas, grammarian, subordinate colleague of the Zabareius[23]

(Now this letter partakes of three forms of rhetoric.
Where the judgemental form reproaches or watches over him; and where there is advising:
The deliberative form; and the panegyrical form, where it adds some people
To stories in the manner of an encomium, and others to stories in the manner of a censure.)
To Lachanas the Zabareian: for indeed, by these things you are living daintily more

23 This is not a story, in itself, but since it was included in the middle of the edition of the *Chiliades* we used as basis for our translation, we decided to include it here, too.

Than Croesus lived daintily by treasures, and Midas by what was golden;
Than Gyges by the turning back of the ring;
Than Codrus, Megacles, and Alcmaeon by race;
Than the Boreads by hair (Euphorbus likewise);
Than Narcissus, Nireus, and Hyacinth by beauty;
Than Orpheus by music, Amphion by the lyre,
And the Sirens by singing; than, by pipes, Marsyas;
Than, by singing to the cithara, Terpander, and, what is more, Arion;
Than, by a golden lamb, Atreus; by the cow, Minos;
And by the beast killing dog, that Cephalus;
Than, by horse rearing, the Athenians Megacles and Cimon,
Who buried the horses later, when they were dead,
Since alone among horses they were victorious three times during the Olympian games;
Than Aristopatira by the Olympian victories,
Simonides by fifty-five victories,
And Stesichorus by melodies; than, by song, Tyrtaeus;
And by the combat around Cannae, general Hannibal;
Than, by the horse Bucephalus, Alexander the Great,
The horse with which, having purchased it for thirty talents,
Thessalian Philonicus gratifies Philip;
Than, in turn, Antisthenes the Sybarite
(In his cloak, he was bearing himself very proudly,
Which was valued beyond one hundred talents);
Than Darius, having crossed both the Halys, without getting wet
(By the machines of wise Thales, by the crescent-shaped ditch),
And our Bosporus, bridged by the help of Mandrocles;
Than the son of Darius, Xerxes (he was bragging that,
By a deep canal, he made a sea out of Mount Athos,
And made land out of the Hellespont by double bridge-making;
Than Cleopatra, making Pharos dry
By the help of Dexiphanes, the wise man who started from Cnidus;
And Trajan, bridging the Danube with marble

By the help of Apollodorus, the clever man among those being architects;
Than that old wise man Archimedes,
Burning, with machines of mirrors, the vessels of Marcellus;
Than, with regard to might, Heracles, Sampson, and Polydamas
(The Skotoussaean athlete used to brag greatly that,
Devastating, with bare hands, lions as if they were lambs,
And with his feet on foot, being victorious over swift-running chariots,
Even with his hand, he resisted some cave that was collapsing).
I am leaving alone Milo and Aegon, together with Damaxenus;
Than, concerning speed, Iphiclus (he was bearing himself very proudly,
Running from above the husks, and not breaking the ears of corn);
Than Euphemus himself, going about on the sea,
Just as some rustic walker, walking the land;
Than previously, by their changes (they used to be high-minded, long ago),
Proteus and Periclymenus, both Thetis and Mestra;
And, by both dying and living, Castor, Polydeuces,
Aethalides (the son of Hermes), Aristeas with them
(Aristeas, the wise son of Caystrobius),
Along with Theseus, Protesilaus, Alcestis, and Eurydice;
Than, by stopping rain storms and droughts, and by foreknowing all things,
Both Thales and Pythagoras with Anaxagoras;
Than Empedocles, son of Melito, the one even checking the winds;
Than Laius, stopping the plague in the times of Antiochus,
Than Apollonius (it is tedious for me to recount how many things he said);
And before them, Democritus, that all-learned one,
Who, except for the actual loaves of bread, with only their hottest blasts,
For three days entertained Hades, feeding him with them;
Than the Babylonian son of Artabazes...
That high-minded Tritanaechmes was bearing himself proudly
In extraordinary cattle-keeping, and in income of money.
For he had grazing horses, apart from all of the other animals,
Being counted at sixteen thousand,

Eight hundred stallions apart from the ones used in wars,
Dogs hardly, in four districts, able to be maintained,
A day's income from the rest of the districts
Constituting a whole *medimnus* full of golden coins.
If you should wish, place with this man even the Erichthonius,
And Job, perhaps; place them with him in an account a number of times smaller;
Even place the Lydian, Pythius, rather than my Job.
And rather than Erichthonius, place him with Tritaechmes;
Indeed, for Pythius himself previously gave to Darius
Both a vine and a plane tree, equally golden;
And secondly, he received Xerxes as a guest with the whole army;
He gave both two thousand talents of silver,
And he gives engraved myriads of gold,
Four hundred myriads in number, except for seven thousand.

Than, accordingly, all of these people together (they were thinking in the ways I said);
Than Chosroes by the fabricated sky;
Ptolemy, being king of an infinite number of cities;
Gaius Julius, as far as even Britannia
Advancing the boundaries of Rome; and that Sesostris,
By being told as ruler of the world and a god by the Assyrians.
So that, telling even the rest, I do not make length of telling...
(I think,) you (exulting rather in the Lachanas-name,
And by being confirmed in the register of the Zabareius)
Are not even judging us worthy of the designation of writing.
Although in this, you are in no way harming free people,
People wealthy-in-soul, being poor in deeds,
Who consider everything pertaining to people to be trumpery,
Thrones, power, leaderships, delusions, and swellings.
For as previously, Cato reared his son in all things,
So my father us (in words, deeds,
And all things) did rear up moderately and decently,

Teaching me to despise, rather more than the rest of things,
Wealth, delusions, leadership, and the first-seat.
For when the fifteenth year was running near,
Watching the newness and unsteadiness of my age,
He was making me lie with him, advising in everything owing,
In the same way as Cato to his son, Solon to Croesus,
And the physician Theodorus to that Chaganus,
Saying the story of how Sesostris yoked the kings,
And how one king, eyeing the tracks made by the wheels, saying “I am not running,”
Made that great Sesostris moderate.
About those men, father used to advise always at night,
Telling to me the leaderships of people and the changes of lives,
Hecuba, Polymestor, Ajax, the rest of them,
Gelimer, Belisarius, and as many men of old;
Even showing, from new things, how many men, always with frequency,
Previously had property, as he used to say, that was great,
But then, were carrying vessels and doing other paltry things.
Showing these men to me, he ordered me to eye life such as it is,
Not to eye life according to the Egyptians, from a wooden corpse,
Nor, to eye life according to the Laconians, making household-slaves drunk;
And forming myths, he was telling them so that they contributed to this.
In this way, every night, at that time, was advice for me,
But day was the teacher of lessons
With moderate blows, and more for one being undisciplined.
And practically, he was filling, then, the advices for me.
For whenever there was need for a bath,
He would order the slaves to put the bedclothes-sack
On the farthest couch, and for the rest of the people to run by,
Although our bathing room happened to be near...
I am leaving aside telling all of the rest of his rearing methods.
Reared, in the way that I was saying, so that by no means do I suppose your life is good,
I do not, in any degree, feel pain at your lack of conversation.

But I am distressed as I look down upon you harming yourself exceedingly.
Indeed, for you are eager to be supposedly more barbaric than barbarians,
More unreasoning than the unreasoning, though being valued by reason,
More without perception than those... those without perception,
By not being mindful, never at all, of the bonds of friendship.

For Darius, the barbarian, going to Babylon
Being a shield-bearer, not a king, in those times,
And receiving from Syloson a gift, a flame coloured upper-garment,
When afterwards, he was in possession of the kingdom,
The barbarian Darius was not unmindful of the gift.
But after an investigation, he makes Syloson the king of Samos,
Saying, “Darius is never unmindful of favours.”
I am leaving alone the act of telling of Belesys himself, Arsaces,
And as much as Xerxes did concerning Histiaeus;
Democedes the physician and Darius I am leaving alone,
By how many gifts, exceedingly beyond measure, he compensated him.
I am leaving alone good Cyrus (the one in Xenophon),
Abradatas the general, and all of the other barbarians,
The very ones who remembered thanks for a good deed.

I am changing the telling to the natures of the unreasoning.
Osymandyas, the great king of the Syrians,
Used to have a wild lion, a comrade in wars,
Because Osymandyas raised him, he was mindful of the favour.
Ptolemy used to have a snake, thirty-five fore-arms long,
Submitting to the words and the voice of that man.

Now another king, in turn, used to have the largest dog,
That once tore apart that man’s bed-partner,
While she was playing with the king, considering her an enemy.

And Artybius the Persian, having brought up the horse,
Used to have it both waging war with him and helping him.
But when Artybius sailed away to Cyprus
And waged combat with Cyprian Onesilus,
As Artybius fell before Onesilus,
The horse, seeing his master fallen,
Standing straight up began to engage in combat with Onesilus;
And striking the man's shield with his front feet,
He almost would have killed the king of Cyprus,
If the shield-bearers did not cut his feet with scythes.

You have learned from Oppian about the longing of the dolphin
For the Aeolian youth, for the Libyan herdsman,
And, I was telling, in turn, for Arion the Methymnaean.
You know about the wailing of the horses of Achilles,
That were bewailing Patroclus, fallen in combat.

Now the shared sympathy of animals for one another
I am both leaving alone telling how it is unsound, and I am running by it.
You know the longing of the dog of Erigone, I think,
Both of the dogs of Xanthippus and even of some Roman,
(A man who was a great general, someone who, ruined in combat
Was lying a ruin for dogs, beasts, and birds)...
For when the entire army of the Romans was turned to flight,
Only the dog of him, being more loyal than all,
Waiting for many days, was protecting the man,
And was concealing the dishonour of that hero,
Until the generals of the Romans, coming later,
Lifting up the man, completely concealed him in the patrimonial tombs.
Another man, in turn, (travelling with a dog,
In a few periods of time that began entirely before us),
Was taken out by a plunderer. But the dog was staying beside the body,

Until some salesman from the city buries it.
The dog lives with this salesman in the city.
Now being with him at the inn, the dog was tame to all,
Appeasing and fawning upon all people.
But when the bloodstained murderer came to the inn,
The dog, as even a person, was sensible with a just spirit,
He was bringing upon him both implacable barking and biting,
Until the innkeeper himself and all of those present,
Being amazed, were examining with a most unfaltering strength of mind.
And learning that this man was a murderer of a person,
They bring the noble dog to the prefect of the city.
And put on a cross, that bloodstained man was taken out.

I am leaving aside telling of the dogs that rescued Orpheus
And killed the serpent that was proceeding against him.
I am leaving alone the dogs that rescued me many times
(From both my father's blows and from combat with partners in my youth),
That crushed at one time a combat against Venetianus,
And that, on behalf of myself and together with him, fell out of the open air.
I am leaving alone the act of chatting about the eagle that was lamenting the youth
And that was cremated with him in the death fire.
I am leaving alone these animals, that are manifest to all,
Because of which we always eye the animals beside us that are unreasoning.

Some boy in Patrae, having bought a small serpent
Raised it up; which, becoming very large, ran away.
But when, at some time, the young man was seized by plunderers,
And shouted out, the serpent leapt forth against the plunderers;
Whom it even turns to flight, and saves the young man.
Do not, at any rate, overpower even a serpent with a lack of affection.

And why do I tell about animated things? The trees of Geryon

(The man taken out by Heracles), of this man here,
With the blood, are dropping down around the tomb of this man here.
I am leaving alone the act of delineating the poplars of Phaethon
That stream, in Eridanus, amber-bearing tear-shedding.

There was, previously, a fig-tree beside us, from out of those blooming with fruit;
This fig-tree possessed the calling of the auditor;
For only that very man used to eat up from this tree,
But even I used to eat up some small things, through covert theft.
Suddenly, at the time when the same auditor was dead,
At once, the plant grew cold, on that day,
Letting its leaves hang down trembling and shrivelled,
And all of us were amazed with respect to what instantaneously happened.
But we were marvelling more upon learning everything that happened:
Now it broke on the next day, from the top to the root,
And was utterly dried up, a wonder new and strange.
I swear to the truth, the bright-light light-bringer,
That I have been false neither in other serious things, nor in this.
And why do I tell you about plants? There is a Rhodian mountain
(With respect to the calling), Atabyrium, previously having bronze cows.
Which used to send out a mooing when harm was coming to Rhodes.
Now for the Illyrians, the tombs of Cadmus and Harmonia
(When some evil and harm arises for the Illyrians)
Used to rattle together a clatter, rolling about with one another,
As if they were feeling pain at the misfortunes and harms.
And why do I teach you about these small and narrow things?
Even about magnesia, how it loves (within a friendship) iron?
And the grass, goldencity, how it loves a pure piece of gold?
And the rest of the rest, so that I do not write in vain:
Both Niobe, who was turned to rock, and the monument of Memnon.
You have such extraordinary things, happening with frequency,
As, among landmarks, we eye monuments that are falling down,

Thrones, couches, and the rest of the things that are broken by accident.
May you neither, at any rate, appear to me more lacking in affection than even these things,
Nor falsely-exulting in a little-expectation of life,
But be affectionate with everyone, sociable to everyone,
Humble, gentle, and wholly full of friendship,
Both if you should be winged like Daedalus, like that Icarus,
And if you should expect to touch heaven's edge with your hands.
Indeed, for what is the little-expectation of the miserable life?
Indeed, for if someone should not fall differently with regard to refluxes in fortunes,
Well, in any event, the innkeeper, death, destroys all of the things,
And hides them in the depth of forgetfulness and amnesia,
But only virtues does a lifetime protect, a lifetime of friendship.

Timotheus, that general, used to be fortunate,
Being exceedingly-wealthy and exceedingly-soft, later poor and being hungry.
And Bellerophon was raised to the sky by the trireme vessel Pegasus,
Later, the plain of wandering was holding the man, blind.
Dionysius was a tyrant of Syracuse, later a teacher in Corinth.
Perseus was previously for you a king, a captive then for me.
There are also Phyton, Psammenitus, Croesus, Gelias,
And exceedingly-wealthy Timon, only later a digger.
Moderate Ajax was understanding, but later out of his senses.
Thersites, previously unharmed, was later a ruin, a laugh.
Tullius Servius, a tattooed household-slave,
Was later a king of Rome. O the turns of fortune!
Hannibal, a great general of the whole of Carthage,
Victorious over the generals Paulus and Terentius,
And then utterly chopping up all of the Roman race,
But a runaway, later, dies from drinking of a drug.
Before Hannibal, there was also Themistocles, drinking bull's blood.
Eumenes was a wagoner, but was greatly esteemed.
Demetrius Phalereus, great and to be honoured,

But later, in Corinth, dishonourably teaches.
Why do I chat to you about the majority of things, things of those who are rather ancient?
Belisarius is blinded after his generalship.
Holding a wooden drinking cup, he used to shout to be heard by a mile,
“Give an obol to Belisarius the commander,
Whom fortune esteemed, and jealousy makes quite blind.”
In this way, the entirety of the life of people is being turned aside,
Rolling up and down, like a sphere, unstably,
And if it should not have a change issuing from unstable fortune,
Well, in any event, through death it goes down to nothing later.
For where is Alexander, that Macedonian,
Who previously led into slavery the entire land of the barbarians?
And where is good Scipio, where is Gaius Caesar?
Where is the ruler of the world Sesostris, the king yoking kings,
Even being drawn from them, just as other men are drawn by horses?
Where is renowned Babylon? And where, even, is the city of Troy?
Where now, are the formerly wise? Where is the ancient beauty?
And where is the might of Perseus, where is the speed of Heracles?
Where is the sensibility of Palamedes? Where are all ancient things?
All things together are cold dust, ashes, and decay.
Wherefore, there is need for those being moderate to be sensitive of things pertaining to people,
And neither to exult in the cold little-expectations of life,
Nor to ignobly wail from the losses of things,
But there is need for them to consider everything smoke, to be measured in all things,
To lament for those, both known and strangers, who are dying,
And to say the Pindaric thing by themselves often:
“Now what,” then, is “someone? And what is not someone? A person is a dream of a reflection.”
The poor man and rich, we are all dying together;
But these things I said to you, reproaching, as one ought to,
Even advising in things that are proper, sending down delusion,
With words, possibly astringent, but profiting.
But now, with witticisms, let me drive away the sullenness.

Other stories and story-like phrases of this written letter of the same John Tzetzes

Stories (of other letters of ours, and of telling),
And phrases (but newer, of course, than stories),
Everything with a most pellucid order, you must hear willingly.

Concerning On-a-leaf, 4.24 (Story 1[24])

On-a-leaf is a very small little-grape-bunch
That is able to conceal itself even on a chance leaf.

Concerning Bekos-moon people, 4.25 (Story 2)

One story of the Bekos-moon people existing...
Two stories of the Bekos-moon people exist... and learn for me subtly and precisely.
Psamtik, that king of the Egyptians
(As Phrygians and Egyptians were continually still being judged
About the antiquity, something hard to estimate,
Who first came into existence, Egyptians or Phrygians),
Decided most cleverly; and learn the decision.
Taking two little babies, immediately from the hour of birth,
And making every care for them,
He gave them over to trustworthy bodyguards to guard,
Urging on the mothers to suckle them
Voicelessly, with all of their attention, and urging them on to withdraw gradually,
And even to lock the babies' room at once.
In this way, then, it was being done. And after the third year,
When the bodyguards of the king came,
The little-babies run forward and were demanding *bekos* from them.
Upon learning this, the king, after assembling the entire people,

24 The numbering of stories in the consulted edition resets here, after the long epistle.

Asked if, amid anyone, “Is *bekos* anything?”
Learning that bread was called *bekos* amid Phrygians,
He decided that Phrygians were more ancient than everyone,
Since the babies spoke a language without instruction and by nature.

This is the half of this story,
Of Phrygians and even of Egyptians, but the other is of Arcadians;
Upon hearing it from me, write it now in the tablets of your sense.
Some say, as I was saying, that the races of the Arcadians
Are more first-born, in reference to times, than the moon,
Wherefore, as if, of course, the Arcadians are senseless, they call them “before the moon.”
But others, as if the Arcadians are insolent, they call them “before the moon.”
For “to treat with insolence” is called “to be before the moon” by the Arcadians.
But I count these men among those before the moon,
Since the cycles of the moon he found first
(And even the waxing and waning that it undergoes by months),
For the Hellenes: Great Hermes, being from out of the race of Arcadians;
And since, but always before the first day of the new moon,
Boiling acorns with fire, the Arcadians used to eat them up.

You are holding the whole story of the Bekos-moon people,
A story being simple and twofold, and by a type of proverb,
Being told in a well-aimed manner, in reference to both the senseless and the moronic.
But since, just now, I even spoke to you of Hermes, a great man among Hellenes,
So that you do not consider him the one called thrice-greatest,
Hear everything and learn clearly and precisely:
Now Egyptian Hermes is called thrice-greatest,
Who, being contemporary with Osiris, Noah, and Dionysus,
Discovered both reverence for a god and types of letters,
And with skills, even all of them together, adorned his life.
But after years, very near to two-thousand, the Arcadian Hermes lived,
And he discovered amid Hellenes many of the things that are useful.

Concerning the *Blitomamman*, 4.26 (Story 3)

Previously, they used to call all of the moronic *blitomammans*,
Both from *blitos*, being a worthless herb;
And from *mamman*: even in this way, babies say bread.

Concerning Melitides and the rest of the moronic, 4.27 (Story 4)

The moronic of old were countless in number,
And three are over topping all of them (but in an incomparable way),
Melitides, Coroebus, and with them, Margites.
Those of whom, Melitides, yoked in a lawful marriage,
As he was not lying in bed with his wife,
Was being questioned by some, "how he is not uniting himself with her?"
He was saying, "Do you think I am moronic, that I would do this,
And, from my very mother, be drawn into a lawsuit?"
Such a man was sensible Melitides.
Now Coroebus used to count the to and fro of waves.
But as a clever counter, he used to count up to three,
And undoing the quantity, as though it was of a great sum,
Again, from another beginning, most-wisely counting out,
"One, two, three," he used to say, through the whole day.
Just as the son of the Country-folk, that most-wise man,
The one whom (through the tribute-exactors' taunting and ways),
Those wishing to have a helper, brought to the city of Constantine,
So that he might be taught to speak against the taunts of tribute-exactors.
Now being very good-natured, because of a gift of a quantity of money,
He was learning A and B, and even C with them;
Whom those of the same tribe (even receiving him in honour again),
Brought to their fatherland and country;
A clever refutation for a tribute-exactors' sharpness

(Even though the tribute-exactor is saying both many and various things),
He himself, being the loudest-voiced even among the barbarian-voiced,
Was crying out with frequency, “A, B, and C.”
Now the jackasses were shouting, delighting in that man,
“Our man will chop up this man by his wise words.”
As this man, then, was coming to know A, B, and C,
So Coroebus used to count one, two, and three,
And again, he was surpassing another beginning of the counting.
You have even my Coroebus. Hear about Margites,
In regard to whom, old Homer writes heroic-iambs.
This man, being old and sensible (as a matter of fact, being mind and senses),
Was inquiring, who, becoming pregnant with him as a baby,
Birthed him out of the stomach, “My father or my mother?”

Concerning Mamman-Hider, 4.28 (Story 5)

Mamman-hider means the same as *blitomamman*,
Or your moronic man, who hides together both *mamman* and bread;
For, it clearly says, “Moronic man, you must hide together your *mamman*.”

Concerning Acco, 4.29 (Story 6)

Acco, some moronic woman, who, holding a mirror
And beholding the refection of herself in the mirror,
Supposing it is another woman, addresses it in a friendly manner.
And why do I tell you the details of Acco? A few days previously,
Some attendant at the house of Cotertzes Pantechnes,
Observing a large mirror and, all of a sudden, his own reflection,
Shouted to it: “Did you see my lord?”
And that man, about to run away to the privy,
Was trying to provide the cape of the lord to that reflection.
“As you were not giving a chat, you are conceited,” he was saying,

"Since you do not answer me." Now a quantity of people, upon seeing this,
Said to this man, "What are you doing?" Still even now they are laughing.

Concerning *Gry*, 4.30 (Story 7)

Gry is the dirt of the fingernail and the voice of the pig.
And even *gryte* is a small little-basin made of clay,
They can be both the small melting-pots of goldsmiths,
And all of the drinking-troughs of goldfinch birds.
Gry, mainly, in any event, wishes to mean everything that is smallest.

Concerning the companionship of Pirithous with Theseus, 4.31 (Story 8)

Ixion's son Pirithous (being the leader over the Lapiths,
Being prominent with manliness, youth, and might),
When he heard the babbling of the words of Theseus
(Wanting to receive an experience of the excellence of Theseus' might),
Drove away Theseus' oxen that were feeding themselves at Marathon.
Now Theseus, hearing of and not enduring this, at once
Has mounted his horse and is driving against him.
But as the one observed the other, astounded,
They throw their arms around one another and become among those who are most friendly,
When Pirithous said that this was made into a starting-point
Of a friendship and of a very great acquaintance.
"For there was need for us, being such, even to be friends.
But respecting the driving away of oxen: punishment, whatever you should say,
I am ready to receive, unless, in a manner of friendship,
You consider this thing from me to have been well contrived."
Now in this way, from out of such a manner, they were joined together,
So that even to Hades they both went down, on account of Kore,
So that they might seize her (since Theseus loves her,
And Hades has power over the Molossians), being a girl in the bloom of youth.

Hades, who has held them down, already binds Theseus,
And takes out Pirithous through Cerberus, a very large dog,
Since he knows that that man is also a seizer of his daughter,
But Theseus is a collaborator in a friendly manner.
Later, going to this Hades as a friend, Heracles
Delivers Theseus from the enclosure and the bonds.
You know, now, the allegory of Hades, of Kore,
And of Theseus' bringing back of the dog Cerberus.
Now Demeter's girl, whom Hades seized,
Is another allegory, and I said it is in Hesiod.
But telling even who says each story,
Among both popular and common writers (unless, perhaps, among the rare writers),
Both uses up my pages and makes more fatigue.

Concerning the sending away of Anacharsis, a friend of bountiful Solon, 4.32 (Story 9)

Scythian Anacharsis, being one of the wise,
Upon going to the house of Solon in Athens,
Was asking Solon to make a friendship with him.
But when Solon is sending him away by telling him these things:
"Make your friends upon going to your fatherland;"
Anacharsis said: "You, therefore, O Solon,
Being in your fatherland, make friendships with me."
And Solon, in wonder, accordingly becomes a friend to this man.
Plutarch writes the story in his *Parallel Lives*.

Concerning the Cumaean Ass, 4.33 (Story 11[25])

In Cumae, an ass, being large, exceeding asses,
Having put on the skin of a lion, was making great fear.
But when its voice showed the cowardly ass to all,

25 Numbering from the original version.

It is brought, being chopped up by both clubs and sticks,
As if into a slavery proper for lion-like asses.
Just as, somewhere, Aesop writes of the weasel in myths,
That it changed into a female by its request to the gods;
And that, as a bride sitting down in a bridal porch,
It showed the nature of the very weasel, but not of a woman.
For when a mouse appeared there, leaving the porch,
And wholly belonging to that prey,
It showed itself to all as a weasel, but not a woman.
And just as, even again, Aesop says: "Someone (seeing
A monkey passing away on a shipwreck, supposing that it is a person,
And giving his hand) saved it from the sea's waves.
But when questioning it, 'Whence do you come?' He heard that it was Athenian,
And again, he asked if it knows Piraeus.
(Now this Piraeus is the Attic harbour)
Now the monkey said that it knew this Piraeus well
And all of his children together, along with his wife and friends;
Irritated, he instead gave a thrust and the monkey drowned."
In this way, even in his own words, Lucian writes somewhere:
"Someone belonging to the people in esteem, adorning a monkey with lustrous stoles,
Was making the majority forgetful, as though it was a person.
And some townspeople, a viewer, throwing nuts in its midst,
Proved that that was a monkey and not a person,
Since it was gathering together the nuts by splitting the tunic."

Concerning the covert bow-shooting of Paris, 4.34 (Story 12)

Paris Alexander, in the epics of Homer,
Is reported—secretly standing on the tomb of Ilus
(Now this Ilus was one son of Tros)—
To shoot with his bow Diomedes at the flat of the foot,
But not after the face, just as a noble man.

Concerning Rhesus, according to Euripides, 4.35 (Story 13)

Euripides reports that Rhesus, in the drama *Rhesus*,
Learned about the generals of the Hellenes while investigating
Who was first of them, second, and third according to manliness.
And that, about the deceits of Odysseus: having listened,
But belittling them, Rhesus spoke the very things that, in rows of verse, Euripides tells:
"Not one man, good in soul, deems it worthy, covertly,
To kill the enemy, except for when going after the mouth."

Concerning "For I Have Not Shivered at Combat Nor at the Din of Horses", 4.36 (Story 14)

Homer, in book seven, reports that Hector,
Being about to join a single-combat with Ajax,
As Ajax was mouthing exceedingly and resoundingly,
Homer reports Hector telling to this man: "Son of Telamon, Ajax,
Do not in any way make trial of me, as though I were a feeble child,
Or a woman who does not know warlike deeds.
But I know well both combats and man-killing."
And successively, Homer reports Hector telling these things,
Until: "For I have not shivered at combat, nor at the din of horses."
And even still further; but it must be stopped already.

Concerning "For I wish not to be supposed best, but to be best", 4.37 (Story 15)

The son of Euphorion, the tragic poet Aeschylus,
In a drama, which is being told as *The Seven Against Thebes*,
Reports that Eteocles, the king of Thebes,
Was cross-questioning about seven Argive generals:
"Who, at which gate of Thebes, will rattle together the combat?"
And some messenger tells the callings of the Argives,

But against each of the Argives, he marshals a Theban,
Telling proper praises to each of those who were there,
As one man will be marshalled against the so-and-so of the Argives,
And (when colliding, as I suppose) will not be a seller of combat,
But will appear esteemed against the enemy;
And again, it is for another man from among them, he says, as it is for this man:
"The mind, yes, is unboastful, but the hand beholds the activity.
For it wishes not to be supposed best, but to be best."

Concerning Achilles among the virgin daughters of Lycomedes, 4.38 (Story 16)

The more recent of the race of poets form these things,
— One of whom is Tryphiodorus (both Lycophron and others) —
That Thetis (knowing, from oracles and divinations,
That Achilles, the beloved son of her,
Would exist for a short time, if he should sail against the Trojans,
And sending him to the virgin daughter of Lycomedes) was hiding him, [26]
Wearing, as they say, womanly clothing.
Even Lycophron, in the *Alexandra*, tells in this way:
"And a female robe around the body he will endure
To don, beside the beams, touching the rattling of the shuttle."
Now the more recent poets form these things about Achilles,
But I allegorized them in the book of Augusta.

Concerning the shout of the Trojans and the silence of the Greeks, 5.1 (Story 17)

Homer, praising the battle formation of the Greeks
And mocking the Trojans for theirs,
Sings this verse in the third book of the *Iliad*:
"The Trojans went forth clanging and roaring like birds".
But he speaks thus of the Greeks:

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26 Here begins book V of the *Chiliades*.

“But the Achaeans marched forward in silence
Ready in their hearts to protect one another”.
And similar verses you’ll find in this passage.

Concerning the verse: “But I command you to leave and go back to the crowd”, 5.2 (Story 18)

Thus spoke Achilles to Aeneas in the nineteenth book of the *Iliad*
For the following reason:
Aeneas came out to challenge Achilles in combat
And the latter said not a few words to him:
“Should you even consider taking me back to Priam as a spoil of war,
Bear this in mind, kill me you can not, Aeneas;
So go back and mix with the crowd and do not dare fight me”.

Concerning the phrase: “But the children of the unfortunate ones”, 5.3 (Story 19)

And Homer tells us in the seventh book of the *Iliad*
That Diomedes spoke thus to Glaucus, fixing his gaze on him
(This Glaucus was Hippolochus’ son, Bellerephon’s grandson
And he wore the whole armament of the latter.
He was the one to go out and fight Diomedes,
Since cowardice had conquered the rest of the Trojans):
“Who are you, grandest of men? Are you some god,
Or maybe a wizard or a sage or an enchanter,
Or some elemental of one of the four kinds that exist,
Namely fire, wind, water, iron or stone?
For against such forces I wish not to wage a war”.
And Lycurgus came to be hated by all the gods, when he drove Dionysus away,
And he died by an axe at the hands of the Bacchants, short-lived and blinded by great Zeus.
Learn the allegory behind this -for who will leave without benefit
from one of Tzetzes’ stories?:
This Lycurgus, as they say, did not live long;

You see he went against natural order and powers beyond him.
He was king of Thrace and imposed upon the Thracians the notion
That one should not plant vines.
And every vine he chopped down with an axe
Or put on fire or pulled out from the root.
Every vine owner and producer of wine fled to the outer boarders
And there he kept cultivating vines.
In the end, Lycurgus totally lost his mind,
And blindness took hold of him by the will of Zeus, as the myths tell.
The mind can both see and listen, according to Epicharmus.
Every other part is blind altogether, when the mind is absent.
So, he lost his mind due to his abstinence from wine
And stopped sleeping, became totally dry
And him many such things plagued because of not drinking.
Then it dawned on him to cut the vines
So he was led to a fast death by the community.
And Diomedes said the following words to Glaucus:
“If you are a man made of stone or iron or if you are some kind of wizard,
In no way would I desire a fight against such a man.“
Lycurgus, the one we just mentioned,
By losing his mind and cutting down the vine trees,
Made his days counted, for he was murdered by the people
Or by the very nature he went against after losing his mind.
If you happen to be a mere bread- eating man like me,
Dare challenge me in battle and you will meet your doom.
It is only the fools’ children who put up a fight against me.

Concerning the Molionids, 5.4 (Story 20)

The Molionids were among the lords of the Elians
And about them informs Homer through old Nestor’s mouth;

“And so, they slew the Molionids,
Who were sons of Actorion and Molione.”

But they were in fact more ancient than Nestor thinks,
These two thieves, Passalus and Aclemon.
And the name “Molionids” is inaccurate,
At least for those who are thorough when writing history.
For they were the sons of Memnonid’s widow
And by displaying what they had stolen and by demonstrating the benefits to be gained from murder,
They even scorned their own mother, who told them:
“You have not yet crossed paths with a man of real might.”
So, one time, when Heracles was weary and had fallen asleep,
They sneaked up on him and began searching his sack.
So, he seized them and tied up their feet
And hanged them on his shoulders,
The one from the front side, the other hanging down his back.
And so he carried on his journey.
As they were hanging about, facing each other,
They saw Heracles’ hairy buttocks and genitalia
Covered as they were in thick black hair, which reminded them of their mother.
And they right away burst into laughter, lots of loud laughter.
And when Heracles learned who they were, he set them free.
This gave birth to the famous saying.
But which historian described this story in detail I know not.
Sure it was Lycophron, who says that Alexander Paris
Was at the bottom of the list of cowardly men.
Theologus and thousands of others have also written about these things.

Concerning Cacus, 5.5 (Story 21)

This man, Cacus, was a thief and a cunning one at that.
He was active in those places where Rome now lies.

As Heracles was passing by with Geryon's cows,
Cacus stole many of them and led them backwards into his cave-lair.
In this way, should one see the tracks the cows had left,
One would think they were exiting the cave instead of entering.
But Heracles was not tricked and so, he recaptured the cows
And he slew Cacus on the spot.
Dion and Dionysius have already told about Cacus in their work
And so have many others who have written about Rome.

Concerning the centaur Asbolus, 5.6 (Story 22)

Heracles, serving Eurystheus for twelve years,
Happened to carry out side tasks apart from his twelve labours.
One of those tasks concerned Asbolus.
So listen now and learn the story in detail:
The centaur Pholus offers Heracles hospitality-
From this Pholus takes Pholoe, the mountain, its name-
And, offering Heracles wine to drink,
He opened a jar of the centaur's wine.
The smell from the wine spread through the air,
Signaling Asbolus' call towards all centaurs to come and fight Heracles.
Even Chiron came against his will and he took an arrow in the knee.
And Elatus he pierced with his bow in the arm
And he fell on his knees and he killed him with ease.
In that manner, using his bow, slew Heracles most of the centaurs.
But Asbolus, the one responsible for the battle,
Him he crucified and beneath he wrote an appropriate epigram-
For this man, Heracles, was wise indeed,
An astrologer and poet, philosopher and sage,
A doctor as well and much more than that,
Whatever it is that Orpheus and others tell of him.
This epigram is to be found in one of the epistles:

“Asbolus, fearless of both god and men,
Hangs now from a thick and juicy pine-tree,
Great meal to the insatiable crows”.

Concerning one of Dionysius’ verses: “even the stupidest of men mock them”, 5.7 (Story 23)

This man, Dionysius, who was Hermocrates’ son,
Was tyrant of the Sicilians and to him was Plato three times sold.
As some writers fond of lies have written,
When he was asked where the best copper is to be found, he replied
And said to him that it is the one from which the statues of Armodius and Aristogeiton in Athens are made.
For they were revered in this manner due to their being tyrant-killers.
They killed Hipparchus, son of Pisistratus.
That was the first pretext that caused Plato to be sold as slave.
The second one, not lesser to the first,
Is that Dionysius was defeated by Plato at composing oratory
And so the former sold him.
But this one is also false; listen now to Tzetzes and know the truth!
At that time there was a man, Philoxenus,
A dithyrambic poet -you’ll learn who he was-,
Whom it was worth to sell as a slave.
But even though he behaved offensively against Dionysius,
The latter never sold him as a slave.
Only once was he sent to the quarry
But Dionysius soon pulled him out.
And it was for this reason that he got put there in the first place:
Dionysius had written a tragic play
Which was to be celebrated on the Athenian stage.
That play he gave Philoxenus and said:
“Make this a worthy tragedy, Philoxenus!
And should you find any faults therein, erase them in a meaningful manner”.

And he erased the whole play, first line to last.
So, how many times was he supposed to be sold then?
Well, Dionysius sent him only once to the quarry
And withdrew him almost immediately.
But how could someone who held others to be wiser than him
And gave them his own scripts to correct
Not sell them as slaves, when they openly mocked him,
How could he have sold Plato for beating him in oratory composition?
For it is not true; in fact it is one of the most hideous lies.
You see, Plato was caught plotting against him
(By motivating Dionysius' nephew, Dion, to take the sceptre).
So, the wise Plato was three times sold but not once put to death.
That man, Dionysius, had presented many tragic plays in Athens,
Winning second and third positions.
With a play though called *Hector's Ransom*
He won first place, beating everyone in Athens.
In that play, which was written against Plato
And which was more so a comedy than tragedy,
I believe he started out with this verse:
"Even the stupidest of men mock them".

So now you are holding the stories of the first epistle;
You'll find they are twenty three in number.
By writing dozens of epistles at first,
We then judge which ones should be kept
And the rest we put aside…
And after the first epistle we must of course write
the second one and third as well.
The stories are four hundred ninety six in number,
Twenty preceded these and then three more
They total up five hundred ten plus nine more.
And another hundred forty and one are now lining up

At the gates of the book.
So, this book consists of a group of six hundred sixty stories,
No more no less.
The ones plundered and stolen from their lofty homes,
These are not to be regarded. But you can write them down,
Should you come across them.
The stories from the onset of this second epistle, until the end of the hundred and seven epistles.

Concerning Atlas: the first story, 5.8 (Story 1[27])

Atlas from Libya, as the children of the Egyptians say
And those that follow Sophides the Chronographer,
Lived in the time of Osiris and Dionysus and Noah
And Hermes Trismegistos, founder of the art of writing,
At the time of Hermes and Prometheus and Heracles and Typhon,
Who were all Egyptians; forget about the Greek counterparts.
When Osiris- Dionysus, whom one might also call Noah,
Was in the land of Nyssa, a fertile land of the Arabian plains,
And then again in the Indian land of Nysa, he found viticulture.
And then on the Armenian mountain of Luvar,
As the Chaldeans and many generations of Armenians say,
This man found viticulture,
Cultivation of plants and agriculture and many things of necessity
And, setting out to teach them to mankind,
He left Hermes to his wife as a consultant,
The Hermes who had found all things needed for human life,
And to him he gave Prometheus as an assistant
And Bousiris to guard the land of Phoenice;
Antaeus he made general of Libya
With an army and farmers and groups of dancing women
And he marched through India to Asia,

27 Once again, the number of stories is reset here.

Proving himself to be a benefactor of art wherever he went.

So, when he left, Typhon, his brother,
Turned against his brothers and put together an army,
Hoping to seize thus the throne and become a tyrant.
But all this was perceived by Hermes and Heracles
And, so, he fled from the land of Egypt to Cilicia
With few supporters and money resources.
He waged war against Osiris, who was his relative
And won the first time.
But Osiris Dionysus defeated Typhon eventually,
After Hermes managed to persuade his troops to turn against him.
From these facts did the mythographers make up the story
That Typhon cut off the chord from Zeus' bow
And defeated Zeus gloriously after hiding it in a leather sack.
But Hermes stole it and returned it to Zeus
Who gained the upper hand and defeated Typhon.
This seems more realistic when detached from rhetorical allegory,
For Osiris is now said to have been a king
(And people of old used to address every king as Zeus)
And Typhon his brother, that was his name.
And you should know that the name Zeus
Also signified the cosmic order and mild weather,
Which, being altered by typhoons and storms and violent winds,
Caused this confusions of terms in times ancient
Had it not been for the fire and light of Hermes,
Which dispersed the confusion of elements,
A new order of things would have taken hold.
So, know that Zeus represents the mind under the lenses of allegory,
For the mind is defeated by *typhus*, which cuts off its central chord
Until Hermes, who reflects reasoning, restores it to its original state.

But since I have taken up the task of narrating these things in a truthful manner,
When Osiris-Dionysus defeated Typhon,
He threw him and his first commanders in prison
And against Bousiris of Phoenice and Anteus the Libyan
He sent Heracles.
So Heracles, marching against the Libyan land,
Slew Anteus, who was as tall as sixty times the length of an arm,
Fighting him outside the land he occupied.
For he knew not how to win in places unfamiliar to him.
And he had to face the earth there, Anteus' mother,
For she engaged in combat herself after her son fell.
So, Heracles killed him in the Libyan land,
Where he also learned the art of astronomy by Atlas,
Its very creator.
That's why they say that Atlas bears the sky on his back
And Heracles relieved him of the task by carrying it himself.
Such are the narrations of the Egyptians regarding Atlas.

But the Greeks, jealous of the Egyptian story,
Add another Atlas to the picture,
Irrelevant to Heracles, son of Alcmena
Or Atlas the descendant of Iapetus.
He lived four generations before Pelops came to be
And so he is much later than the first Atlas,
As both Jews and Greek tell in their stories:
Namely forty six generations
And from Heracles only two or three generations apart.
But the art of star divination that Atlas possessed
And that Heracles the Egyptian later learned,
They ascribe to Heracles the son of Alcmena
And Atlas the Libyan.
The wise Homer, describing things more naturally,

Named the movement of the celestial sphere between the two poles
Atlas.
And during the first part of this celestial movement,
Heracles, who represents the sun, circles around the sphere.

Concerning the saying about the "well-masked pretext", 5.9 (Story 2)

Know that these phrases are of exotic nature
And they have a feeling of decency and grandeur as well
And make speech seem of more elevated style.
And instead of using a form related, he says:
"Use no alluring pretext against me".
And though this second word is one hard to the ear,
It smooths and softens the phrase,
As if though one had used the first one.
"Use no alluring pretext against me".
"And don't tinker with nothingness, you'll just be talking in vain".
This is a hard word and one that embellishes speech as well.
Not like Lycophron, who chose smooth words, namely chords and playing the *phorminx*.
These words said Lycophron to Alexander:
"You should not have Helen by means of the chord-drumming guitarists".

Concerning the characterization of Menelaus as "automatic" by Homer, 5.10 (Story 3)

Homer somewhere near the end of the second book
Presents Agamemnon calling the best of the Achaeans
To sacrifice to Zeus with the following words:
"Call forth the best of the Achaean elders,
Nestor first and king Idomeneus
And then the two Ajaxes and the son of Tydeus
And a sixth man, Odysseus, equal to Zeus in cunning.
And the eloquent Menelaus came on his own initiative".

Concerning the Laconic brevity of speech, 5.11 (Story 4)

It is Homer who first describes the brevity of the Laconians,
When he speaks thus of Lacon, a contemporary of Menelaus
In the third book of the *Iliad*:
"But as they were weaving words and crafting arguments,
Menelaus would talk fast, saying not too many but pleasant things,
For he is not one to chatter
And not one to speak falsely, although he is younger in age".
It is Homer, thus, who first described this brevity of the Laconians
And historians have also written about it,
Of how the Laconians received a long letter once, that contained the following words:
"If you do not abide by this and that
We will put together an army, prepare the cavalry
And cross the river Evrotas with ease.
With numerous and dense troops we will engage you in combat
And in the blink of a moment we will devastate Sparta and Laconia
And turn it into grazing fields among many other calamities we'll bring upon you."
Six epistles were barely enough for all these threats.
The Laconians replied with only a "yes" in paper
And they sent it back.

Concerning Solon, how he did not come to admire Croesus, when they met, 5.12 (Story 5)

In our narration regarding Croesus we talked about Solon-
This is the first of all stories found herein-.
But then again we shall refer to the things we must
And the things we omitted, for they were not considered necessary.
Dracon was the first to set written laws for the Athenians,
Merciless, imposing the penalty of death for all crimes, even for stealing a cabbage.
So, Demades, who was a very handsome orator

But even more impressive when performing,
Received great reputation through the following words:
“It seems, O Judges, that Dracon, the law-writer
Has written these laws with blood and not with ink.”

Seven years after Dracon’s legal institutions
Solon became the second legislator for the people of Attica.
But Thales, who was Solon’s friend and who lived his life
Without legal constraints,
Never expressed his objection. But when Solon was writing the laws,
He said to him: “It is useless things that you are struggling with, Solon.
Laws are like the webs of a spider;
They can capture all things weak and small
But can be easily broken by the strong ones”.

Solon then decided to leave Athens for ten years,
And leave his legislation to be tested,
Should the Athenians decide to follow it.
And so, he came to Miletus, Thales’ homeland.
Thales made known to one of the Milesians
That someone from Athens was now among them.
Solon asked him whether some novel incident had occurred
And he replied that a young man had died soon after his father left.
The city bid the young lad a last farewell.
When Solon asked whether it was Solon’s son,
Thales replied that it was his indeed.
Solon began to weep and tear his hair off
But Thales burst in laughter and embraced the man,
Confessing: ”It is all a trick of mine, so stop crying, Solon!
What has deprived me of marriage and having children
The very same things now befell you, O great Solon!”
This is what happened to Solon in Miletus.

And once he found himself in Sardeis, in Lydia,
When Croesus had invited him, as we've already told,
And showed him the treasures for which he boasted greatly,
So that Solon would consider him the happiest of men.
But when Solon did not at all praise him as a happy man,
He was bluntly dismissed, as we've described.
When Aesop saw him in this state, he said:
"O philosopher Solon, to the kings must one tell
What they want to hear or otherwise keep silent".
And he replied: "O Aesop, to the kings must one say the truth
Or otherwise not say a word."

Concerning the bird Phoenix, 5.13 (Story 6)

The Phoenix is a bird unique,
More beautiful than the peacock and bigger in size
And with golden plumage, a wonderful and exotic sight.
It builds its nest of delightful smell on trees
And when it dies is born again as a worm from that tree
And then is nourished by the sun and turns into a Phoenix once again.
He then migrates to Egypt and dies in Ethiopia,
As Philostratus tells us in his *Life of Apollonius*.
Chaeremon, the Egyptian sage-priest,
Has made clear in his teachings of the arcane and sacral matters
That the Phoenix dies at the age of seven thousand and six years
In the land of the Egyptians.

Concerning the Unicorn, 5.14 (Story 7)

The unicorn is a scent loving animal
And has a horn on its forehead.
They hunt it down by luring it with nice odours.

They dress up one of the most handsome young lads as a woman
And smear him with the most wondrous perfumes.
They place him just outside the beast's lair
And then hide. When the wind blows
It draws the beast out.
The young man opens his arms wide
And the splendid odour emanates; he then embraces the animal.
While it is stunned by the scent,
The hunters emerge and cut off its horn,
Which induces resistance to poison
And the beast then runs off half-horned.

Concerning the birds that are also called Harpies, 5.15 (Story 8)

Ictinus is a type of bird that we also call Harpy,
One that steals the baby birds from roosters.
The say that it only drinks rain water
Whenever rainfalls are frequent.
Now you shall learn the difference between *ictinus* and *ictis*,
For they are not the same bird, as some might think.
Ictinus is the bird I've just described
But *ictis* is a four-legged wildcat that preys on birds.

Concerning how lions never touch a corpse, 5.16 (Story 9)

Lions are predators and, just like eagles,
They never feast on dead bodies.
And what living thing they catch and eat,
That they will not touch later on, should they leave it aside.
The same goes for eagles; and they say
That foul odour is the cause for their repulsion
And loss of taste.

So, they never eat the leftovers of their food.
But I think their issue is that both animals are kings and arrogant as such,
The eagle among birds and the lion among predators.
Don't make me tell you about those eagles or lions
That are either jailers or jailed; I know not.
But I think they wouldn't eat a dead animal
But rather just the viscera or the placenta.
There was a lion in the time of Apollonius,
Which, he said, carried the soul of Amasis.
Should you hear one of Homer's verses
"As a lion he was pleased leaning over the dead corpse"
Don't think, as some idiots do, that the body is really dead
Or that Homer is unfamiliar with the nature of lions.
Know that what he has in mind is a living body with blood still in its veins.

Concerning the punishment of Tantalus, 5.17 (Story 10)

Tantalus was Plutus' and king Tmolus',
Ruler of Lydia, son.
From him took the Lydian mountain Tmolus its name
And over these Lydians would later on king Croesus reign.
I have no clue why Sophocles thinks he is of Phrygian origin,
When he says that Pelops is a Phrygian barbarian of old.
But if Tmolus fathered Tantalus in Lydia
And Tantalus then Pelops, how is it then that they be called Phrygians, O Sophocles?
But although Tantalus, as I've said, is Tmolus' son,
The Greeks think of him as a son of Zeus, king that he is.
For the Greeks used to call all kings "Zeus".
The Lydians and the Ionians of Ephesus
Called all their kings Palmys, in the same manner.
Learn now the story regarding the punishment of Tantalus.

Tantalus was an archpriest and a physician
And he lost divine favour
After disclosing the secrets of the mysteries to the uninitiated.
He used to tell that the sun is no crystal or fire object
But a mere stone; how doubtful that is.
That's why the myths say that Tantalus was once among the gods,
Sat at their table and in their company
But then he stole the ambrosia and the nectar
And gave them to the mortals, as Pindar narrates.
So he was banished from all honours and the common table of the gods
And came down amidst men, who are fast to meet their doom.
Others, Like Euripides, say that it was his big mouth's fault,
Because he disclosed the secrets of the gods to men.
But these are all one and the same, the ambrosia and nectar
And the hidden secrets of the gods.
That's why he was banished; no secretive man was he.
His disclosing the mysteries to the uninitiated,
An act for which he lost his priestly office,
Was then mixed with those other myths by the people of days gone by.
And it was his opinion regarding the sun,
How it was merely a stone in the sky,
That, some say, led to his disgrace among the gods.
He got thrown out by the gods and grappling the air,
He gazed at the sun, which stood as a stone above his head.
This, they say, was his punishment when he was still alive.
By crafting this story in an educative manner, they point out to living men
That one should do no crime or indecency.
Tantalus was punished and they would be punished as well.
When he died, though, he faced even heavier penalties.
He was made suffer from hunger and thirst in the following manner:
He was hung above the middle of a lake with his lips touching the water
With apple-trees and pomegranate-trees and fig-trees around

In fruit abounding.
But should he want to drink, it would all turn dry in an instant
And if he desired a fruit from the trees to satisfy his hunger,
The wind would blow it away towards the shady clouds.
So there you have both of Tantalus' punishments,
The ones he suffered while still breathing, told as an allegory,
For bad and dishonest men fall into Hades,
So as not to cause further harm to the living.

Concerning why Eros carries a bow and a fire and has wings, 5.18 (Story 11)

The painters depict Eros as a young and handsome boy
Carrying a bow and a torch
And having wings, with a dolphin at his side and a medicinal grass-herb.
His wings and the dolphin symbolize that he holds reign over sky, land and sea.
And when they portrait him as an archer and torch-bearer
It means he wounds and burns the hearts of the enamoured.
And he is also young and handsome,
For loving and being loved is more appropriate to youth,
More so to so beautiful a youth.

Concerning unjust fate according to Josephus, 5.19 (Story 12)

In the book concerning the taking of Jerusalem
The splendid Josephus, the Hebrew historian,
Openly declared fate to be cruel
For it has become so, that petty men
Are more highly regarded than those that are decent
By those that rule or hold the kingship.
But even dogs and deer and sometimes even bears,
Domestic cats and thousands of other beasts
Used to serve people once.

Pyrrhus honoured the eagle and Nicomedes the dog
And Perseus the deer and the bear among others.
Thousands of others honoured many other beasts
Like the domestic cat, the mouse-eating kind,
As did our emperor's, Monomachus', wife,
Who called her cat Mehlebe.
They say that one time, when that animal got stuck on a rooftop,
The wife of Augustus said to the senate:
"O lords, my dear Mehlebe got stuck on the edge of a roof".
They blushed from shame and could not but laugh;
They said to each other with a faint smile on their faces:
"Do you see how our empress' beloved Mehlebe suffers?"
That cat of the kingly throne used to eat all kinds of foods every day
In golden containers; not a thing would be missing.
It had its own slaves for shopping, preparing its meals,
Carrying his basket around, making bread
And all kinds of servants,
As the richest among men usually do.
This in the time of Mehlebe; for now we have some doggy
That moves around in the empress' embrace
And enjoys the same food and all the aforementioned.
And how can he but eat from silver plates, not plates from gold,
Since there are people out there who have no bread to eat?
So, for all these reasons that excellent Hebrew historian
Names fate cruel; he is justified for doing so.

The old words *cheiromactron* and *magdalia*, 5.20 (Story 13)

Cheiromactron is a linen used on the table
To clean the hands of dirt.
The remains of this dirt that have been washed off,
Remains of dough, cheese, meat and fish

That are then thrown to the dogs or pigs,
Are called *magdalia*.

On the old tradition of those that were still alive to say three times out loud the name of the one that had died abroad, hoping to get back to their homeland, 5.21 (Story 14)

In days of yore, the relatives of those that had died abroad
Called thrice their names,
As Homer tells us in the third book of the *Iliad*.
This they did as a sign of remembrance of their affection
And so that one might weep along, should he hear the exclamations.

Concerning the old Roman tradition of not going to wars undeclared but announcing them beforehand by throwing a spear on the ground and starting thus the war, 5.22 (Story 15)

The Roman and Latin nations would never march to a war undeclared
But they would throw a spear before the foreign land
To openly declare their enmity.
Then would the war begin against that foreign nation.
That's what Diodorus says, who writes of all things Roman.
This is an old war practice.
Now it has ceased, I think, to exist.
They just throw a rooster in the land against which they are waging war.

Concerning the reasons for which they are called Ausones and their land's extent, 5.23 (Story 16)

Ausonia takes its name from the Ausonians,
Who in turn take theirs from Ausonus, son of Odysseus, according to some.
For Odysseus had Telegonus and Ausonus and Casiphone
With the legendary Circe,
As every truth-respecting historian writes.
Listen now to Tzetzes, who calls them all moronic.

For how could Odysseus have all three children in a year?
One every four months? Or does the womb spit them forth all at once?
Well, that's the way horned goats are born in the land of Libya
And in Italy men are born after spending four months in the womb.
So, from Ausonus, who was born after four months,
Takes Ausonia its name, as they say.
Others, however, say that it was from an older Ausonus,
Son of Italus, king of the land.
But bear in mind that one should use the name Ausones
Only for the Aurugians,
Who lived along the coast, next to the Volscians and the Campanians.
They then spread out to all parts of Italy.

Concerning how John Tzetzes is an Iberian from his mother's side but pure Greek from the side of his father, 5.24 (Story 17)

The mother of John Tzetzes' mother,
The historian and writer of chronicles,
Was of Massagetian bloodline, from the area of Abasgis.
The Iberians and the Abasgids and the Alans are all one nation.
The Iberians hold first position among them and second come the
Abasgids; the Alans are last among the three.
Along with lady Mariam the Abasgid
Whom many wrongly hold to be an Alan,
She came to Megalopolis as her fake relative
And was taken under her wing
Just like our own Aspae was by Catae.
She begot Constantine the Great, famous ruler,
Great Minister and Reverent throughout his life,
Father of the legendary city officer.
After the death of his reputable wife
He fathered Tzetzes' grandmother

From one of his respectable wife's consorts,
Namely the concubine of Iasitus
And her he elevated to the same rank as his,
The only one she was to receive such honour.
Her mother became the queen,
The renowned Eudocia,
From whom three more generations originated.
Her husband was a great field owner
Who held abundant land of the state in his possession.
After he died, she would still say his name as if he was alive.
He had three daughters and one of them, Eudocia, was Tzetzes' mother.
So now you know that Tzetzes is an Iberian from his mother's side.
His father was Michael and he trained him
In oratory and politic just like Cato did with his own son.
This Michael was John Tzetzes' son,
Who was an illiterate man
And many a time hosted he wise men in his manor of five floors
With the accompaniment of music and luxuries that surpass even the celebrations of matrimony.
And the father of this last one was raised by a woman of Byzantium
And, although he lied safe and sound in his grave,
He was bestowed the name of citizen of Constantinople by the nuns of
The so-called Monastery of Euphrosyne,
Who had no idea what the term even meant.
Inquire these nuns about the wonders he has achieved.
So Tzetzes is an Iberian from his mother's side.
But from her father and his own father
He is of pure Greek origin.

Concerning Phestius' prophecy regarding Munichia, a location in Athens, 5.25 (Story 18)

When Phestius Epimenides, son of some Phestius from Crete,
Came to Athens, he saw Munichia,

Which is a location near the Athenian port,
And realizing that it would bring trouble upon the Athenians
He spoke prophetically and his words sounded as follows:
“If the Athenians knew how many troubles
Munichia will inflict upon them,
They would crash it with their teeth, as if it was bread in their mouths.”

Concerning Cecrops, 5.26 (Story 19)

Cecrops was the foremost ruler of Attica
And the first one at that; they called him double-born,
Because he had the size of two men,
Was fluent in both the Egyptian and the Greek tongue,
And had the lower body of a dragon but the upper parts of man.
Demosthenes, alas, wanted to craft an allegory,
But he was only suitable for courts.
The Cecropids say that Cecrops
Had the power of a dragon and the intelligence of man.
But Tzetzes, who is more prudent, believes that when that man was king,
He defeated the barbarian tribes in combat
And they were so much benefited by his mercy
That they became attached to him and desired no separation.
And for another reason they call Cecrops double-born.
In ancient times the women of Greece would not marry their men legally
But like beasts they would respond to every man’s desire.
Hence, the children were single-born,
Knowing only who their mother was, their father they knew not.
So, after the great cataclysm in the city of Saeai in Egypt,
(the name means Athena in the Egyptian tongue)
Cecrops came to Athens
And gave the city its name after Saeai.
And among the many things he did for the Greeks

He established laws for women to engage in legal matrimony
And the children came to know their fathers as well,
Whereas it was only their mother that they knew before.
So, Cecrops got to be called double-born for these institutions of his.
He was the first Athenian king
And from him are all the Athenians now called Cecropids.
Then reigned Cranaus and Amphictyo was the third ruler,
Whom Erichthonius dethroned and became himself king;
He was Hephaestus' and Athena's, Cranaus' daughter's, son.
Pandio was son of Praxithea and Erichthonius.
Zeuxippe and Pandio fathered Erechtheus
And then Philomela, Procne and Boutis.
Then Erechtheus and Praxithea fathered Cecrops.
Pandion was son of the latter and of Metadiouse
And from Pandio and Peleia Aigeus was born.
He had daughters from Autocthe
And a bastard son, Theseus, from Dithra.
Acamas and Demophon are Theseus' and Phaedra's sons.
After Erechtheus, father of the second Cecrops,
Was the appellation "Erecthids" instilled upon the Athenians.

Concerning the fact that *lepreion* is a location, but *lepreos* is the designation for the leper, 5.27 (Story 20)

Lepreion is a place in Triphylia,
And they say that lepers sprang forth out of stones there
And the whole area was soon polluted with leprosy.
Lepers are now called leprous men (*lepreios*),
After losing the *iota*;
Just like the word it should have a diphthong.
The words that end in –aios follow the ou– declension and always have a diphthong.
So, there we have adjectives like *antaius* and *tauraius*

And *lepraius* belongs to this category as well.
Remember now that all these need a diphthong.
And the words ending in -eas
Belong to the a- declension and take the *gravis*,
Like *anteas* and *taureas* and *lepreas*.
These things seem clear, why should one further describe them?

Concerning the meanings of the words *τitanus* and *scirrus*, 5.28 (Story 21)

Sceiron, written with a diphthong, was a thief in Megara,
Who kicked to death the men who washed his feet.
But *scirrus* is the name of a type of wound,
Also called *scirron* or *scirroma*.
Scirrus you may now know as the adhesive plaster,
Which is what I've set out to describe here.
Know that *τitanus* is a flaming stone,
The one mentioned in legends, it cannot be extinguished.
This stone which comes from grinded rocks is called *pulver*
And *harena* is the name of sand in Latin.
These has Tzetzes now mentioned for those that take interest in such things
And for those that immerse themselves in books about engineering,
Which are useful for the human life.
For when a term is lacking, the usefulness cannot be distinguished.
So, please, accept this part as a small extension to my writing of histories,
A small personal pain and contribution.
If you don't, it is of no use,
For Tzetzes would then be writing for ignorant and small-minded people.

Concerning the word *mormolyceion*, 5.29 (Story 22)

They say that once upon a time there were three Gorgons,
Stheno, Euryale and Medusa.

To all three of them there was just one eye that granted vision.
All three of them had wings and hairy dragon-like foils
And the fierceness of their gaze turned all that looked at them to stone.
They also call them *Mormolyceias* and *Mormones*,
As Aristophanes says somewhere; “brave like a Mormo”.
But Tzetzes believes that *mormolyceion* means night
And *Mormo* means darkness.

Concerning the word *catharma*, 5.30 (Story 23)

Catharma meant the purification victim in times of old.
If a storm menaced the city
Or hunger or pestilence or some other calamity,
They led the ugliest man of all to sacrifice,
To purify and heal the city.
They made him stand in a place suited for the sacrifice
And they gave him cheese and bread
And after they whipped him seven times, hitting his penis,
Using branches of leeks and fig trees,
They then burnt him on those branches of wild trees
And scattered his ashes to the air and sea
And in this manner did the purging take place,
As Lycophron reminds somewhere regarding the Locrian tribe
But I cannot recall the exact verse:
“After he has burnt the branches of the wild trees,
Hephaestus throws the ashes into the sea
from atop Traronus’ hill”.

And Hipponax describes this ritual perfectly, saying:
“It purifies the city when they whip him with branches”.
And they say that he has written elsewhere in the first of his iambic poems:

“With branches like the ones they use on the purification victims”.

And such things are to be found, as they say, in other passages as well.
“We must turn him into a victim for purification.
We should provide him with dry figs and bread
And that kind of cheese such people eat.”
From days of yore they are used to waiting their fate with open mouths
And they hold branches from trees, just like the victims of purification.

And he also says somewhere else in the same iambic poem:
“The dry hunger hits,
So the victim is taken and whipped seven times”.

These are the things concerning this kind of sacrifice.
But the medicine maker, the user of medicine and the victim of purification
They all have different meanings:
The first one designates the maker and seller of medicine;
The second the one who uses drugs for healing;
And the third one indicates the man used to purge the city.

Concerning the Apple of Eris, 5.31 (Story 24)

The ones that have ripped off the Homeric Muse
And turned it into a compilation of petty stories
Say that all gods attended the wedding of Peleus and Thetis
And that Eris was the only one left uninvited.
She is, thus, filled with poisonous wrath and great anger,
Just like the Old Women of Fate, who wreath with venomous songs.
Eris was disappointed from this error
And on an apple she wrote “let the most beautiful hold it”.
She then threw the apple from a rooftop in the middle of the wedding ceremony
Causing great confusion and the destructive war between Greeks and Trojans.

So, the proverbial phrase “Apple of Eris” came to be.
But in fact this story has an allegorical meaning.
Homer in his divine verses first made clear that it symbolizes destruction,
And I took hold of that idea and included it in my compilation of allegories.

Concerning the fact that *Osmylus* is a kind of fish but *Osmilus* refers to the smelly man, 5.32 (Story 25)

Osmylus is a kind of fish that looks like the octopus
It lives in both land and sea and feeds on olives and figs.
But *osmilus*, written with an *iota*, means the smelly man
And is formed just like the name Zoilus and Troilus.

Concerning the grammarian, Hermes and Osiris of Egypt, 5.33 (Story 26)

Hermes Trismegistos, as they say, who was an Egyptian from birth,
Was the first to discover the art of writing.
The Hebrews believe that it was Seth who did so.
But it was this Hermes Trismegistos, the one I have just mentioned,
Who discovered writing and many other skills that were necessary;
He was a modern man and had the position of a secretary of state,
An overseer over all matters concerning the kingdom
Of the Egyptian king, who is called Osiris;
This has the meaning of all-observing in their tongue.
For the Indians it was Dionysus, king of Nyssa
And for the Hebrews it was Noah,
While the Lydians say the same things about Attalus.
The Greeks gave him the name Dionysus,
Even though they knew he had lived in ancient times
And did not correlate him with Dionysus the filthy son of Semele.

Concerning Belesys the Babylonian and Arsaces the Mede, 5.34 (Story 27)

There was a man with the name of Belesys, a Babylonian,
Of a keen mind he was, a wise and decent man.
He crafted a prophecy of divine character
And persuaded Arsaces the Mede to capture the throne,-
The Assyrian throne I mean-
Defeating the effeminate Sardanapalus in battle.
You can find this story in detail;
It is the ninetieth fifth in my collection[28].

Concerning Palamedes, son of Nauplius, 5.35 (Story 28)

It is said that Palamedes, son of Nauplius and Clymene,
Was the one to invent writing for the Greeks,
Which at the beginning included eleven letters.
The remaining eight were added later by Simonides,
Like *eta* and *omega*, the ones we call long vowels.
Epicharmus then added double consonants, *zeta*, *ksi* and *psi*,
And Cadmus the Milesian the three aspirate ones
Theta, *phi* and *chi*.
But the original eleven I shall not hide from you
That it was not Palamedes who created or Phoenix
Or Cadmus or Hermes the Arcadian,
Who all lived in the same era.
They existed before the time of Cadmus
And, so, I quote a prophecy that he received:
“Speak forth descendant of Agenor, Cadmus,
Wake up in the early morning and go visit holy Pythia,
Wearing your fine tunic and holding a sacrificial goat in your hands.”
The rest of the oracle, which I know by heart,
I should not recite here and waste paper.
Although I know that script goes way back,

28 See 3.32.

Back to the Greeks and not the Egyptians,
I'll let myself be persuaded by these moronic buffoons
And ascribe its invention to Cadmus or Palamedes,
For I do not want to outmatch the idiots in all ways possible.

Concerning Sisyphus the Coan, 5.36 (Story 29)

Sisyphus, they say, was Teucrus' officer
And he wrote the *Iliad* way before Homer
Marching along with Teucrus and witnessing the whole war.
And Homer then supposedly ripped his verses off.
These I found written in some John Meleles[29], a chronicler.

Concerning Dictys the Cretan, 5.37 (Story 30)

The same chronicler writes that Dictys
Followed Idomeneus and wrote down everything regarding the battle.
And Homer, as I've said, copied it later on.

Concerning Teucrus, Phalaris' officer, 5.38 (Story 31)

This Teucrus was Phalaris' state officer
And he was responsible for most affairs of the state.
To Phalaris, who was named after a tyrant,
He was a second Aristides, noble and just that he was.
Perillos, the copper-maker from Attica,
Made a bronze bull which functioned thus:
He had put a door on the side of the bull
And carved a furrow along his horns,
So that, should anyone be placed inside the bull
He would suffer greatly from the underlying fire.

29 Likely John Malalas, a chronicler from the VI Century.

He brought the bull to Phalaris as a gift
And the latter wanted to send it to Delphi.
But when he refused to do so,
Saying that this bull was destined to be the bane of men,
While he would take pleasure in the punishment,
Phalaris threw him first into the bull.
He then pulled him out half-dead and cast him aside on some stones.
That's what happened to Perillos, the bronze-maker.
To the doctor Polycleitus from Messene
He gave plenty of money and gold, when he healed him,
As well as slaves and female servants and much more.
He also has Teucrus assign to him a yearly salary
Of equal amount to that of the army officers.
And even though he had given that much, he wrote in the assignment
That it was not enough.
And he asked that it should be made known to others
That Phalaris has nothing to give to reciprocate medical treatment,
By which he was healed;
Such were his actions towards Polycleitus.

But at some time someone accused Polycleitus for being a traitor
And Phalaris did not ignore him
But to him he had a letter of heavy content sent:
"This man, Polycleitus, that you call a traitor,
Cured my disease, which had been incurable.
Now, if you abide by that and embrace silence,
Bravo to you, for you will have wisely done so. If not, bear to my words:
Doctors cure diseases and death cures stupidity."

To his son, Paurolas, he wrote:
"Should you desire to take the axiom of the tyrant, know that it is burdensome, son, and harder in maintaining than giving it up."

He also wrote that he must be respectful to his mother, Erytheia.
And he also asks from him not to request money,
So that he can give them to his friends:
“I hear, son, that you are in need of money to give your friends
But are shy to ask. Well, don’t be.
By the gods, son, I believe that if you so act,
You will be receiving less and giving more.”

He also wrote a letter to Peristhenes, who was responsible for some affairs of the state,
To send him Ariphanes and Eubulus,
Men that had plotted against him.
But, when these men escaped,
He sent to Phalaris their wives instead.
And Phalaris had them stand before him
And inquired whether they knew of the plot their husbands had designed.
After he received their response,
That they were planning to murder him themselves, he replied:
“Why? What has been done to you?”
And they responded thus:
“It was not us who suffered but our homeland;
Should we not have protected it in every way we could?”
To Peristhenes, whom I’ve mentioned before, he wrote in a second letter:
“I spared them for their honesty. For when they were asked why they were planning to kill me,
They said that it was for the sake of their homeland.
So, cause no harm to these noble women
And give back what has been taken from them.”

When one of Phalaris’ friends died,
Leaving back his beautiful wife and a child,
Phalaris sent Teucrus to her and told him:
“Love this dead man’s wife, for whose sake she might become a single mother,
And if she refuses to marry you on the premise of lack of money,

Take these five talents and give them to her.
Write in the letter that this sum of money has been given by her husband
To Phalaris to cover the expenses of the young daughter's dowry.
Give these to her, as if were part of her deceased husband's will
And give her a silver ring as well as maids
And proceed with the wedding.
And I make you swear to the gods to give them with the same eagerness
You would feel, should you be on the receiving side."

And to friends he gave abundantly, as he believed he would be rewarded manifold.
And he thought that even those that declared not to have friends
Needed one, even though they did not say so.
He burnt some evil men in the bronze bull
And held a long grudge against someone
Who had poisoned his concubine, Paurolas' mother.
To all others he behaved like Aristides the Just.

Stesichorus, having been captured as an enemy, was once led to him.
I think he was heading to the Peloponnese through Pachynos
With Dropis and Conon and some other men.
And Phalaris had Conon killed instantly
And Dropis was spared and sent back home.
He was a dear friend to Stesichorus.
So, he wanted to compose songs of praise for Phalaris
But the latter bade him not write such things, saying:
"If you want to write about me, write about my manners,
How I came to be a tyrant and of my fatherland".
Twelve years after Stesichorus' death
Phalaris handed a reward of a hundred talents to the Tauromenians
And wrote to his daughters that they should greatly praise their father with songs.

Such were the deeds of Phalaris the tyrant.
But the noble rulers not only didn't give us dowry,
While they gave any gifts to humble people,
But like the Harpies did to Phineus,
So they also stole the very food from our mouths
And they take our writings as their own,
Which is our only source of a living.
Just like Erisichton I raise these girls
So that they do not become whores
And nothing hinders me at all.

Pythagoras spent six months with Phalaris,
Who, as we've said, had the title of the tyrant,
But was very unpleasant to live with.
Who could narrate these things in detail?
But I shall write of that man's death as well.
Once upon a time a hawk was chasing thousands of birds.
When Phalaris saw this, he said to everyone present:
If only one of them was to turn around and fight the hawk,
Soon all of the weaker ones would follow.
When an old man that was there listened to this,
He grabbed a stone and hurled it against Phalaris;
And some say he died on the spot,
While others believe that he was taken prisoner
And was made wear a heavy garment;
So he slaved away this bitter and miserable life.
To this man was Teucrus, as we've already mentioned,
An officer responsible for all things concerning the state.

Concerning Archimedes, of whom I've written in the 35th story, 5.39 (Story 32)

This man of great wisdom, Archimedes of Syracuse,
Was Hieron's advisor, friend, officer and engineer.
In the thirtieth fifth story shall you find the matters concerning him
All written out in great length[30].

Concerning the scribes of Darius and Xerxes, the Persian kings, 5.40 (Story 33)

Information about Darius and Xerxes
You shall find in the thirty first story
And in the one right after it[31].
Turn the pages back and learn about them.
But I must now address the matters concerning their scribes.
The two kings would watch over the battles they fought from their thrones
And their scribes would write down the events of every battle.

Concerning Cephalus, 5.41 (Story 34)

Cephalus the orator was Lysias' father;
He stemmed from the city of Thourioi,
A rich a noble man he was and saviour of the Athenians.
During the reign of the thirty tyrants, before Euclid's time,
Some Athenians took over the Piraeus
And fought against the oppressors
To relieve themselves of the yoke of tyranny.
Cephalus dedicated eight hundred shields to their victory
And spoke in the senate against the Tyrants.
He then received a fine of ten thousand drachmas
On the pretext of proposing a decree not approved by the senate.
Well, he said: "The penalty of death would be more preferable.
For what reason did I save them from the Tyrants in the first place?"

30 See 2.3.

31 See 1.31 and 1.32.

That man was the noblest and most just of all orators
And had never received an accusation during his lifetime.
But Aristophon was the exact opposite of Cephalus
And would always be accused but then defeat his prosecutors.

Concerning Ctesiphon, not the city, 5.42 (Story 35)

Ctesiphon happens to be a city in Persia. 1000
Not of that do we speak but of Ctesiphon the orator, 1[32]
Who proposed that Demosthenes be given the golden crown,
The one for whom Aeschines wrote his work *Against Ctesiphon*.

Concerning Timarchus, 6.1 (Story 36)

Timarchus was an orator, son of Arizelus and a lewd man.
He was a friend to Demosthenes and greatly honoured.
Through his mouth he uttered filthy words against Dionysius,
It spat forth mud of unmentionable obscenities,
Such that not even some whore would utter in a brothel!
To the noblest of men, Aeschines, did he speak –
Whom lines of men indecorous call immodest and immoral, 10
Distorting thus the truth of things –
In some brothel, dear Aeschines, did your mother, as they say,
Herself to a hero give.
She raised you to be a real man, among other things.
But of Demades speaks she ill, waffles and gossips;
He calls Philip an adulterer
But unlike them was Demades a lover of peace
Speaking thus: I do not summon the cowardly, like Demosthenes did,
Lashing my whip on the face of war and going the way of peace, 20
A coward I become, of peace a lover.

32 Here begins book VI of the *Chiliades*.

I do not go by the clashes of battle and the roars of war,
To such feats I hold no aspiration.
Listen to me, O men, when I speak of peace,
Not to a man mingling with crowds, doing so in vain.
For war makes things go up and down
And fathers bury their own sons, the elderly their guardians!
If only did the Thebans have their own Demades,
A city living still they 'd be, Demosthenes.
But teeming now it is with men and empty fields,
Even the enemy will shed tears, should he pass by.
Upon Demades so dirtily spoke pure-mouthed Dionysius.
And so he considered peace as superior to war.

Again with fake courtesy he speaks to Neaira,
That she did the work of three-hole filling
And spits forth mud-talk of her other misdeeds,
Ones that to Dionysius seemed like mere perfumes.
The term they call "work of three piercings"
The one Lysias introduced with elegance and eloquence,
That one he stole and turned into an accusation.
For Antiope, said Lysias, is a whore
For having made love from two cavities
And openly he took this a step further,
Saying that Neaira managed all three.

That son of Arizelus, Timarchus, a lewd man,
The friend of the decent-mouthed Demosthenes
Together with delegates and orators of the Athenians
And seven more ambassadors of Athenian origin
-All these had the approval of the city of Athens-
Took Aeschines to court, accusing him of forming an embassy unapproved.
Even Synteus would as a prosecutor beat them in court,

But Aeschines had the last word;
First he shut down Timarchus, showing what a lascivious man he was,
A friend of Misgolaus, the paedophile
And a friend of Pitollakus, the bird-lover.

After he proved Timarchus to be an indecent man,
He proved the fallacy of the Athenians
And led Timarchus to death by suicide.
Thus did Aeschines do upon Timarchus.
And Demosthenes he presented as an open-mouthed greedy wolf, but in vain.
And so, he went to trial and emerged victorious,
Even though it was just Eubulus that stood at his side.

Concerning Demosthenes and others, 6.2 (Story 37)

From oblivion have I now recovered the matters concerning Demosthenes,
From which a hundred you shall hear from Tzetzes, if you wish so.
So for the rest of them, should you just ask,
For Tzetzes doesn't hold back, although a disease torments him,
A shortness of breath so terrible it suffocates him.
But from fountains hidden will he gush streams of knowledge forward:
So, listen once more about Demosthenes.
Demosthenes was a strategist, son of Alcisthenus,
He loved wine and vineyards he held dear.

Demosthenes the orator was Demosthenes' son,
A freeman from Paiania and from a Scythian mother.
But hear this: the father of the orator's mother was someone name Glykon,
Who betrayed the city of Nymphaeon of Pontus to the enemy
And sentenced was he to death but fled to the Bosporus,
Where the enemy hands him gifts, the so called "gardens"
And weds one of the rich Scythian women.

She bestows him with two daughters, whom he sent to Athens.
From them the one became the mother of Demosthenes
And the other married some Athenian man.
So, Demosthenes, the orator, was, as we've told, a Scythian.

Listen to what we briefly have to say about his morals and character:
Chlanidas, a man most prominent who dressed in a female manner,
Dragging his gown on the ground would shout in a loud voice.
He walked around scratching his head
And then he began advocating and speaking publicly,
Moving his hand incessantly. He was indeed cunning,
Like almost every orator.
In Hyperides' speech *Against the Criminals*
Aristogeiton speaks thus, as they say:
"Such damned beasts they are, such scamps!",
Pointing to Demosthenes and Lycurgus.
He tells of how Diopethes from Sounio sold Demosthenes to Lycurgus as slave
After the naval battle that went down in Hellespont.
But they refused to pay him
And dragged him instead to court.
And he would have lost his life, poor fellow,
Had it not been for Callicles and Demeas, who stood at his side.

Again of Timarchus he speaks and Demosthenes:
Send Timarchus as delegate, O men,
If you are out of your minds and have no moral principles!
Send Timarchus, who has an effeminate body
And does hateful deeds.
To Lycurgus he is no friend, but he is one to Demosthenes.
The rest think of him as filthy and although Lycurgus despises him,
Demosthenes holds him dear. I omit the rest.

And Demades says he will destroy Demosthenes,
That petty silver-tongued man,
A flatterer and seducer,
Whose words cause pain and who wails and causes disturbances
And turmoil and angst and tens of thousands of troubles,
Shedding fake tears.
Again, turning against the Halonesians, he says:
For such a small island with such petty resources
Are you willing to stand against Philip, O men?
Because of a man that steers the crowd and delivers speeches of rebellious nature?
Because of a man with effeminate manners,
Who acts like a woman, who dresses in extravagant clothes,
Who, carrying along his garment and shouting out loud,
Accuses as cowards and unmanly the consultants of good conduct?
And then, scratching his head and moving around excessively,
As if he wished to take over the assembly with sheer words
And make the land of Greece tremble and muzzle everyone,
- But they know of him and of his motherland -
Of his status and roots he boasts
And puckers his eyebrows, just like Critias,
One of the Thirty Tyrants, himself no son of a dagger-crafter,
Atrocious and brutal, deceptive and seductive,
An orator not of their kin, a foreigner, a Scythian,
Who, despite being a sword maker's son from a Scythian mother,
Moans and shouts and disturbs all Greece.

Aeschines accuses Timarchus of being active in the Fellowships
And of being a lewd man; and he speaks of Demosthenes'
Elegant garments and soft tunics
As being clear signs of his hollow nature
And of none of his body parts being unavailable to sale,
Not even that from which speech gushes forth, so deceitful is his tongue.

That cunning stutterer Demosthenes, of whom I speak, sly and tricky and shrewd.
And in some other place is written that he bursts into tears,
Even when those around him laugh.
That prick inflicts pain to the whole city.
And apart from that he committed adultery with Cnesion's wife,
Need one say more on this?
And then, they say in some other work, Demosthenes rose
And spoke rubbing his head, such was his habit.
Which writer could ever mention all that is said regarding Demosthenes?

Demosthenes calls himself a man of riches,
Having acquired a fortune of sixty two thousand four hundred drachmas.
But elsewhere they say otherwise: if I were rich,
There' d be no need of making public praises,
Or if I had harvesters and child nurses and private workers.
And it is also said that his very own father
Let his mother as a concubine to Therippides in his will.
"They accused my father of being a foreigner among other things", he said.
When his mother died, he pleaded to the Athenians,
To bury her in their ancestral graves.
Now, having covered most facts, I have to tell of how he died.
There was someone named Harpalus, a commander under Alexander,
Who was a military general in Phoenice and a financial steward,
Who, after having embezzled money, took off to Athens,
And gives a great quantity of money to his friend, Demosthenes.
When Alexander wrote of these to the Athenians,
And asked for both Harpalus and Demosthenes to be turned in,
Demosthenes instantly took off for Calabria
An island lying in the proximity of the Troezenian land
And found shelter in Poseidon's temple.
When Alexander died, Antipater and Cassandrus became leaders of the Macedonians,
So Demosthenes and the rest of the orators came to be punished.

As Argias from Boures was sent to kill orators everywhere in Greece,
The Athenians asked only for Demades to be spared
And the rest had their tongues cut off,
Being, thus, put to trial according to the Athenian vote and law.
When Demosthenes was in Calabria,
Argias reached this island
And tried to draw Demosthenes out of that temple
But he, having drunk the poison from his bullet ring,
Surrendered to death.

Concerning Pytho of Byzantium, whom I think Demosthenes scorns even in the afterlife, 6.3 (Story 38)

Pytho of Byzantium was a secretary and orator and advisor to Philip the Great,
Whom Demosthenes fears, when he sees him even in Hades
As Aeschines tells, Demosthenes said
That he would put a full leash on Philip's mouth,
So he took off for the court of Philip and came across Pytho
And astonished he was by the oratory skills of that Byzantine man;
Thrice he lost his voice, thrice did he regain it
And thrice did he forget what he had set off to say.
And so, he merely muttered and out came an obscure and weak introductory speech.

But Aeschines listened to Demosthenes, for he was true to the cause,
It was clear that this Pytho was fluent in his speech,
And he did not boast of victory.
So, now you've learned who this Pytho of Byzantium was.

Concerning Clusinus, the secretary of Porsenna, king of the Tyrrhenians, whom Mocius the Roman killed, just like he killed Porsenna, 6.4 (Story 39)

Lartas Porsenna or Clara Porsenna marched against Rome, great was his army.
Some Roman, Mocius, who was a brave soldier,

Dressed like a Tyrrhenian, bearing their weapons and garments,
And sets off as a spy against the Tyrrhenians, in order to kill Porsenna.
As the secretary was during that time sitting next to the king,
A secretary going by the name of Clusinus in the Tyrrhenian tongue,
Maucius killed him, not knowing which one of them was the king.
Porsenna seized him and interrogated him:
"Why did you do this, what's your motive?"
"I am no Tyrrhenian", he replied, "I am a Roman,
And three hundred others just like me are seeking to kill you",
-This was a lie-. And when they put his right hand in the fire,
He kept staring at Porsenna, as if this was happening to someone else.
And Porsenna said to him: "Why do you stare at me with that empty look?"
And Mocius replied: "Because I erred
And killed another man whom I thought to be you."
And when Porsenna said, "You will become my ally",
Mocius replied: "Of course, if you are a Roman by birth."
Porsenna admired the virtue of that man,
Made truce with the Romans and put, thus, a stop to the war.

Concerning Dionysius, who was tyrant in Sicily and then a secretary of state in Corinth and who regained his crown, 6.5 (Story 40)

(This story is told in the famous first epistle. Some soldiers in the palace found many little books of mine
In a cell of one of my fellow men, and when he died, they sold them; one for four copper coins, another
For six and so on. While I was looking for them, I learned the following regarding the king's court)[33]:

This Dionysius, the first one with that name,
Was a private scribe, son of Thermocrates.
But he came to be in debt that he managed to pay off
And then turned with murderous treachery against his superiors
And, doubling the soldiers' salary, he took the throne for himself.

33 This is a note in the original text.

He did plenty of harm.
But when his life was threatened, he fled to Corinth,
Where he began teaching in the middle of the street
And spent his time in brothels, quarrelling with the most vulgar of men,
Always arguing and uttering uncountable blasphemies,
So that he seemed a mad man to the ones who saw him.
Then, not relying on the numbers of men,
He found an ideal time and, allying himself with his network of friend,
Regained the kingship.

Concerning Perseus, son of the Macedonian king, who has captured and became a personal advisor to a man of Latium who was not a king, 6.6 (Story 41)

Perseus, a lover of money, king of the Macedonians,
Fell into demise with his allies, because of matters concerning money.
As he was carried off a slave to Rome,
He was thrown in a dark cage to die, as if he were a pig.
His son, whose name, I think, was Alexander,
Becomes secretary for some Latin man.

Concerning Somna and Eloaceim, scribes of Ezekiel, king of Jerusalem, 6.7 (Story 42)

Ezekiel was the king of Jerusalem.
He had two scribes, Somna and Eloaceim.
He revolted and did not pay the tribute due
To the Assyrian king, the one they had agreed on,
Which comprised of three hundred golden talents
And three hundred silver ones.
The Assyrian king, who went by the name of Senachereim,
On the fourteenth year of Ezekiel's reign
Went and laid siege on the cities of Judea.
And to Jerusalem, in a demonstration of high power,

He sends Tharthan and Rafi and Rapsaces as delegates
To take the tribute that had been withheld.
For that reason Eloaceim, the treasure warden,
And Somna and Ioas were with him,
Opened his mouth with blasphemy to the sky
And named Egypt, a withered and broken staff, as one of their allies.
From them murdered the messenger thousands during the night
A hundred and five and eighty more
As this kingly book of mine teaches.

Concerning Diophantes, secretary of Herod the king, 6.8 (Story 43)

Diophantes was a secretary to Herod
And he could imitate any handwriting
Just like Titus, the once king of the Romans.
He lost his life caught forging a letter,
While Titus died after eating a sea rabbit.

Concerning the secretaries of Queen Cleopatra, 6.9 (Story 44)

The beautiful and wise Cleopatra,
Superior to all others,
Had Charmiune and Taera to take care of her hair and nails. What proves that?
See how Tzetzes now, who is an Ismailite,
Will tell you of these in their language.
In the Hebrew and Syrian language
Charmi means vine and *Uno* means dove
According to the Ismailites, the descendants of Agar.
And *Taera*, methinks, means dove.
These women were responsible for the queen's hair and nails.
She had tens of thousands of others that served her
As engineers and doctors and secretaries, orators and advisors

And Dexiphanes himself, an engineer from Cnidus,
Adept at making the most efficient of concoctions.
He managed to turn four stadiums of sea into land,
And raised a light house in the city of Alexandria itself,
A beacon for salvation to those travelling by night.
She acquired Dexiphanes as an engineer, the Ephesian doctors
Sorate and Rufus to gladden and embellish her face,
And take care of her matters of female nature and her medical needs.

Concerning Philostratus the Orator, who served queen Julia as a secretary, 6.10 (Story 45)

Flavius Philostratus, who I think was an orator from Tyros,
(The one from Attica was someone else). This Tyrian was,
As he himself writes in his books,
One of the orators and secretaries in the service of Julia, the powerful queen,
Who, they say, was wife to no king.

Concerning some other anonymous statesman, 6.11 (Story 46)

One Solonius, a secretary, took Cato the first –not the second- to trial
Because he did not hand him his son to learn oratory
So that he didn't have to owe him money.
So, he guided the child through acts and words
And when the mother of Cato's child died,
Cato married Solonius' daughter and said to him:
"Have you bound yourself to the child?"
He answered: "I shall not, not without your permission.
O Cato, I have found you to be a flawless son in law.
If you do not hate me for my old age, take my daughter in marriage".
And his son said to Cato, his father:
"Have I somehow annoyed you and you went off to marry again?"
"Of course not", said Cato, "and I will not have other children".

To him, as we have said, the first Cato, was Solonius' secretary
And Sarpedo to the second. Those were both grammarians and philosophers.
I shall tell you of Brutus and his grammarian
And of Julian and Himerius
And of Themistius himself, the son of Theobosius
And all the rest of them, and I shall not gabble about these things.

Concerning *lempho*, who is also called c*oryza*, and the fact that fish have no voice, with the exception of *scarus* and *castoris*, 6.12 (Story 47)

Coryza and snot and mucus and lemphic liquid are all the same thing to me.
The *lembus* happens to be a kind of ship –and there are many kinds:
Siege ships, military ships, horse carriers, ships with three rows,
Rowboats and long ships and transport ships and tow ships
And many others, needless to say, it would be burdensome.
All fish are voiceless, except for the *scarus* and *castorides*.
Scarus sends of a rambling voice equal to speech
And ruminates, just like sheep.
And *castorides* wails. If someone listens to it,
He departs early from this tormenting life.

Concerning Battus, the king of Cyrene and *silphium*, 6.13 (Story 48)

Battus was from the island of Thera and then he built Cyrene.
Aristotle himself says that he was called Battus because of his distorted[34] voice.
Wanting to improve his voice he came to the oracle,
With the desire to correct his mumbling.
The god turned to him and said:
"Battus, you came to inquire about your voice,
But Phoebus the god sends you off to Libya, abundant in sheep, to found a city."

34 I.e. "battered".

Thus, he sets off from Thera right away,
He comes to Libya and builds the city of Cyrene.
After that he became a great benefactor to the Cyreneans;
They gave him the plant *silphium* as a gift.
Synesius tells me that this *silphium* is a kind of cabbage.
And everyone says that this plant is of great value
And one that is hard to find
And that its stem is to be found in the Pythian oracle
Where it is taken care of and flourishes and shoots sprouts.
If it is cultivated, it leaves the country of its origin.
And the *silphium* is of two kinds:
One that the mules eat and the other that is highly praised,
The one the Cyreneans offered to Battus for his benefaction.
And Battus, as a reward to this, cut new coins
And on them he depicted the Cyreneans bearing carrying this plant.

Concerning Andocides, whom Lysias mentions as having sewed his father, 6.14 (Story 49)

Leogoras was Andocides', the orator's, father.
He was betrayed by his own son but won the trial
And begged the judges to let him marry a woman,
So that he may have children that are rightfully his.
Because Andocides had been adopted by Leogoras,
For he had paid for him, since he was childless.
And his own niece he sold to the king of the Cyprians in exchange for wheat;
That child of Aristides; and she was still a young girl.

Concerning Demosthenes, who took his nephew, Demomeles, to trial, as Aeschines tells us, 6.15 (Story 50)

Demosthenes took his nephew to trial.
His nephew was Demomeles, thus tells Aeschines.

Cousins are they by habit called the sons of brothers
And Adelphides to a brother his own brother's children
The ones that are called nephews in everyday speech.
The sons of cousins you may call mere cousins, just like the others.
They are, however, cousins of second grade
And they call second nephews the children of such cousins,
The sons of daughters and the sons of sons
They call second sons.
But look at me trying to cram all these information in one place.
If I, Tzetzes, go about talking incessantly when I write my *History*,
Many stories from those that have been added to the whole board of stories would be omitted. And this book would not suffice in width for them all.
I am afraid it might be too narrow.
Up to this point a thorough counting I have done
And can only write up to seventy three stories;
Now I am writing the fiftieth. Therefore, I have to keep them short,
So that I may include every story in the present book.
If one looks upon the story as being too synoptic,
He will immediately judge me as an amateur writer of history.
"But the Dardanian Trojans will not be convinced
Nor will the wives of the brave shield carrying Trojans,
Whose robust spouses he put to the ground".
The poets and authors and orators and writers of legal speeches,
With the books of whom in my hand I wrote down my thoughts,
Which are now filling up this work of mine.

Concerning Parmenion and Nicanor, 6.16 (Story 51)

Parmenion was badmouthing Nicanor to Philip,
Saying: "He is scornful to you, O king!"
As Philip was investigating the cause of this defamation,
He found that it was the lack of money and, so, he sent him money.

And then he asked for money again, as someone told Philip.
So Philip turned and told him:
“We are the lords of those that are responsible
For uttering defamatory words or praises against us.”
Tyrtameus Theophrastus, I think, said
That even though Plato was once called Aristocles,
He was given the name Plato, which means wide, by Socrates, due to his size.
Likewise, Tyrtamus, because of his magnificent speeches
Was later called Theophrastus, which means “having divine speech”
By Aristotle, his wise master.

Concerning the children of Herod, as mentioned by Josephus, 6.17 (Story 52)

Herod the crown-bearer had three children
And he himself was son of Antipater and Cypris
Or maybe an Arab by some Judean woman called Doris.
That Antipater was a cunning man.
Mariam, the daughter of Alexander, son of Aristobulus,
Happened king Herod to have as a wife,
And she gave him a son, Alexander, his grandfather’s name.

This Antipater, son of Doris,
Badmouthed Mariam’s son to Herod
And Alexander would have almost died,
Were it not for his father in law, Glaphyra’s father,
Whose name was Archelaus, king of the Cappadocians,
Who, taking mercy on his son in law and his daughter
And riding on one horse after another, travelling, thus, fast,
Reached Herod and asked:
Is this petty man still alive? Does he still see the light of the sun?
O by the king’s reason, fatherly care and deterrence of evil
I choose to separate him from my daughter,

Because I do not want this parricide to be my son in law.

So he acted with a cunning mind he said
And not succumbing to his emotions of anger
He manipulated as much as his powers permitted him. For he was an adept orator.
Regarding that matter which angered him, Herod asked
That the man be separated from his daughter.

Herod's son and son in law of that Archelaus
Found then unexpected salvation
And Archelaus himself had even more unexpectedly good fortune,
For he saved his son in law from death and acquired gifts as well.
Seventy golden talents and a throne made with precious stones and other such things,
He hands to Archelaus and all around him upon their arrival.
And the whole fellowship of Herod gave them gifts as well,
Because Archelaus managed to keep his son-in-law.
Glad as he was, he turned to Herod and said:
"Take care, o King, for this accusations might be false,
They might be schemes against this child".
And then Diophantus was put to death,
Because he had made a forgery, so as to seem that it was Alexander who had written the letter.

Apart from his sons Herod had a daughter,
Whom he had wedded to his brother, Pheroras,
And he had given three hundred talents for her dowry.
But he discarded these and fell in love with a slave woman.
Do not go about having such relationships with slaves!
Take these four as a perfect example of mingling with slaves:
Aristotle, Plato, Menelaus and Pheroras,
The last two were brothers of kings and the former two philosophers.

Concerning Xermodigestus, whom Diodorus mentions, 6.18 (Story 53)

This Xermodigestus, as Diodorus narrates,
I think, was a most faithful friend to Audoleon, king of the Paeonians.
He betrayed the location of a treasure to Lysimachus or some other Thracian king.
"But it is tormenting to me every god to describe".
But you know of what matters I speak.
To the lord of Thrace he disclosed the location of the treasures,
The ones lying under the Sargentian river,
The ones he himself had hidden along with the captives,
Changing the course of the river and then burying them deep down.
Then he rearranged the river flow and slew the captives.

Concerning Candaulus' wife, who betrayed her husband, 6.19 (Story 54)

Nyssia was Myrtillus', Candaulus' son's, wife.
The name Candaulus means "dog strainer" in the Lydian tongue.
When Candaulus showed her naked to Gyges,
He persuaded him to kill her husband.

Concerning Laetus and Eclectus, whom Herodian mentions in his *Chronicles*, 6.20 (Story 55)

Laetus was first general in Commodus' army
And Eclectus was a military associate to him
Who, also happened to commit adultery with Laetus' concubine, Marcia.
As the first day of the year was upon them,
(Which happens to be a great celebration,
Where the Romans exchange gifts)
Commodus decided to organize a parade
But one that started in front of the arena and not the palace.
But it was Marcia that hindered him
Together with Eclectus and Laetus. He (Herodian) says that they were sentenced to death
Marcia, the concubine, and they as well.

Under his bed he hid the death sentence.
But a young boy that loved Commodus,
Philocommodus was his name, came across the map while playing.
Maria was holding him, kissing him, when she saw the map
And, knowing that Commodus was too powerful, she plots a scheme against him.
She makes a poison by herself and handles it to him to drink
And while Commodus was vomiting, Narcissus strangles him-
He was a strong young lad and so he killed Commodus-
Who had held the throne for thirteen years.

Concerning Phaedra and Hippolytus, whom Euripides and others mention, 6.21 (Story 56)

The story of Phaedra and Hippolytus is one known to all.
How Phaedra loved him deeply, although he was her son
But he rejected her, so she accused him falsely
To Theseus, his father, and, thus, he died a shameful death.

Concerning Helenus, who betrayed Troy through his divinations, 6.22 (Story 57)

Helenus, son of Priam, was an oracle.
He, knowing that Troy would be conquered,
Came to the Greeks alone and disclosed his prophecy to them.
As Orpheus first and Euripides after him said,
It was by jealousy towards his own relative Deiphobus
That Helenus came to commit this treachery.
And Sophocles tells of how Odysseus chased him away,
Saying that he didn't really want the Greeks to capture Troy.

Concerning what the Chalcidean poet says about Antenor, 6.23 (Story 58)

Lycophron says that it was Antenor who betrayed Troy:
"Twice did his hands feel the belly of the horse".

Concerning what the author from Chaironeia tells about Vindicius, 6.24 (Story 59)

In the *Parallel Lives* Plutarch tells
Of Titus and Valerius and Collatinus' sons,
How they sacrificed a man in a muddy drench
And swore an oath to eat his guts,
So that they could reign over the city of Rome.
But a slave, Vindicius, who had hidden himself somewhere nearby,
Reveals this scheme to Collatinus and Brutus.
Brutus confirmed the fact and slew his sons with an axe,
And in a similar manner had Collatinus judged his own sons.

Concerning what Cocceianus writes about Coriolanus, 6.25 (Story 60)

Cassius Dio and thousands of others
Of those that wrote down the history of the Romans
Tell the story of Marcus Coriolanus.
This Marcus, who was also formerly called Gnaeus,
Was later named Coriolanus due to the facts that follow:
Rome laid siege against the city of Coriolanum
And everyone found shelter in it,
It was only him that turned against it and burned it,
When he found an opening in its defences.
And when the bright flames rose up high,
He rode his horse and threw himself against the barbarian enemies,
The ones that had in the past made the Romans fall back and flee.
Well, when they turned around and saw the fire that burned the city,
They thought they were under attack and fled to all directions.
And he saved the Romans and took over the city,

Which, as we've said before, had the name of Coriolanum.
So he also took that honorary name of Coriolanus, apart from the ones he already had, Marcus and Gnaeus.
What jealousy holds in stock for people of good demeanour,
That after some time bring only harm to a man's reasoning!
For he was taken over by his over-righteous soul
And left his homeland, mother, wife
And comes to the citizens of Coriolanum, who accept him as one of their own.
They took battle positions against the Romans
And were it not for the fact that, after the war broke out,
His mother and wife ran hitherto and tore apart their garments
And stood there naked-
Veturnia and Velumnia were their names-
And so caused the battle against the Romans to seize,
Rome would not have learned to honour its benefactors.
But being held back by the pleas of his mother and wife
He put a stop to the war against the Romans.
So he, leaving the city of Coriolanum and the Romans alone,
Fled to another land, his heart full of sorrow.

Concerning what the author from Antioch writes about Agave, who betrayed her own son and caused his death, 6.26 (Story 61)

Cadmus had five children from Harmony,
Polydorus was one of them and four of them were daughters:
Ino, Semele, Agave and Autonoe among them.
Labdacus, son of Polydorus from Nucneis,
Learchus Melicertes, son of Io and Athamas
And Pentheus was the son of Echio and Agave.
Autonoe and Aristaeus had a son
The one that found how to cultivate crops, Actaeon his name was.
He, hunting on Citheron, was eaten by dogs.

From Zeus and Semele Dionysus was born,
Who, running off to Thebes accompanied by flutes and groups of dancers,
Made acts of wonder, but Pentheus captured him.
He cut his shackles and on the mountain stayed in company of the Bacchants,
To whom also belonged the mother of Pentheus.
So, Pentheus, wanting to spy on them,
Went to Citheron and climbed a pine-tree.
But they spotted him and thought he was a bull
And so they tore him apart, limb by limb, his mother first.
Then, realizing what she did, she grieves deeply.

So does Euripides describe the story of the *Bacchants*
And John the Chronicler seeks to interpret them in realistic terms.
Pentheus and Labdacus, but more so Pentheus,
Seeing that the rest of Cadmus' grandsons had died,
Actaeon by his very dogs,
Learchus and Melicertes by their parents,
Aspired to seize the sceptre and the throne.
But when he heard of Dionysus, Cadmus' bastard
How he might oppose his aspirations, he takes him captive.
He came to free him, then, listening to his mother's pleas
And Dionysus slew him.
Thus did they make the myth that t' was his mother that killed him.
But I, as I told above, see this as a betrayal.

"You think I am Margites?", 6.27 (Story 62)

In my second board of stories, in the fourth book of *History*[35]
You'll find the story of Margites with an epigram
Regarding Melitides and other imbeciles.
This Margites was an old man of most tender nature,

35 See 4.27.

Inquired as to whether it was his mother or his father that bore him in the womb.

Homer dedicated a book to this Margites.

Concerning the stone Niobe who shed tears in Sipylum, 6.28 (Story 63)

Niobe turned into stone on the Lydian mountain of Sipylum
On the day her children died
And grieved, as the myths tell us.
This story you should find,
If you go a hundred and forty one stories back[36];
It is plain and lacking in detail, for the reasons I mentioned.

Concerning the column of Memnon in the Thebes of Egypt, 6.29 (Story 64)

Memnon was the son of Tithonus, brother to Priam,
Who, coming from Ethiopia, allied himself to Troy
And died in battle by Achilles' hand.
He was taken back to his fatherland and there was buried.
In his honour was a column raised, made of reddish stone,
That sent forth a joyful melody during the day,
As if it rejoiced by the presence of his mother.
And by night it produced a mournful sound[37].

Concerning the prophecies regarding the iron stone, 6.30 (Story 65)

According to Orpheus, if someone were to wash the iron stone in the eternal fountains and then ask questions to it,
He would receive an answer regarding all things
In the sublime voice of a child.

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36 See 4.23.

37 Although this statue still exists, one of the so-called *Colossi of Memnon*, it no longer produces the sounds that made it famous.

Then it turn would cold, as if it was dead.
Through such divinations, they say, did Helenus predict the fall of Troy.

Concerning the difference between the magnesian stone, which is also called Heraclean, and the iron stone, 6.31 (Story 66)

The magnesian stone attracts iron
And is similar to it in shape and matter and other traits.
We've told before of how it draws the power of the iron;
Now we shall narrate other things.
Someone, hiding this stone under a woman's bedsheets,
May ask her and she would tell you of her every sin
Or roll down fast from the bed and fall to your feet.
But if she is sinless, if she is chaste,
She will reach out to your neck and hang her arms around you.
I also know for sure that to him who asks it unveils everything
Men and women do when lying together.
Two brothers possessed that stone
And managed to turn an enmity into friendship.
And the one who has the stone can draw attention through his words
And the stone itself fulfils the wishes of its holders.

Concerning liquid silver, 6.32 (Story 67)

They say that everyone prefers mercury to gold.
The ones wanting to steal mercury from the river banks
Make ditches far away from the river
And then they send forth a rider dressed with a golden fleece
And fall back as fast as possible.
The mercury then chases him and falls into the ditches
And they come, bearing no gold on them, to pick it up.

Concerning other stones I will not say much, 6.33 (Story 68)

Some precious stone draws all other stones to it
Even gold or some stone from the deeps,
Just as the magnesian stone can attract iron,
So does the one called berenicean
And it can draw grain seeds to it,
Being itself a kind of tree spore.
I shall not keep on talking about amber, which looks like copper.
The rest of such properties regarding stones and metals I leave untold.

Concerning the rigidity of Sophocles, Sophilus' son, 6.34 (Story 69)

Sophocles the tragedian, who was Sophilus' son,
In his play *Ajax*, apart from the whip-bearer,
He brings Ajax, son of Telamon,
To Eurysaces, his son from Tecmessa,
Saying: "Lack of clear thought is no dangerous evil."

Concerning the proverb "Whatever has caused a wound only that can cure it", 6.35 (Story 70)

When the Greeks set off with their ships to fight the Trojans,
The anchored in Mysia near Caecus
And they were devastated, cause Telephus brought great battle upon them.
This Telephus was Heracles' and Dawn's son.
When Achilles wounded him on the thigh,
Telephus then came to him and was healed.

Concerning the voice that Marcus Cedicius heard from the skies, 6.36 (Story 71)

Somewhere in the *Parallel Lives*, the author from Charoneia mentions
That Camillus was a consul of the Romans

And that he was exiled to the land of the Ardeats.
Someone with the name of Marcus Cedicius, coming from the fields,
Heard a voice from the sky that said:
"O you, Marcus Cedicius, tell the Roman people
That because of your sins, you will suffer greatly from the Gauls".
After a short time, this prophecy was realized;
For Brettus, the Gaulish king, managed to conquer Rome.

Concerning the city of Media, 6.37 (Story 72)

Medea, daughter of Aeetes, has an *eta* and the diphthong in her name;
Media, land of the Medeans, an *eta* and an *iota*,
And takes its name after Medus, son of Medeia.
The city of Mideia has an *iota* and the diphthong;
Midas, lover of gold, built it.
The cities have their diphthong, the lands an *iota*.
So, Media is the land but Medeia the city.
In a similar manner, Italy is called the land of the Calabrians
And of the Longibarbs as well.
But Attaleia happens to be a city in Pamphylia.

So Media is the land but Mideia the city,
The one built by this lover of gold, as they tell,
Coming to be king through great toil,
Just like Saul and David and Tullius and Servius,
Like Leo and Basilius, the great Macedonian king, and others.
This Midas was a chariot driver
And he took the cows and plough and went out to plow the field.
But the Phrygians seized him and made him king.
For they had lost their king and had made a compromise
To make the first man they stumbled upon king.
And he was the first one they came by and the state prospered greatly

Under him, the founder of the city of Medeia.
The one you must write with *iota* and a diphthong.
Meidias is a proper name, of the man that hit Demosthenes,
Written with a diphthong. and then *iota*, meaning the one that smiles or laughs.

Concerning the terms *diaulus*, *stadion* and similar things, 6.38 (Story 73)

Before, they named *stadion* the track to be run carrying weapons,
And the course was flat, no ups and down whatsoever. This is what's known as *stadion*.
But *diaulus* is a double track, with one single bend.
Dolichus is a seven-road track with three turns
And no weapons are to be carried.
Tetrorus was a course with twelve rounds.

Concerning the lotus, 6.39 (Story 74)

There is the wild herb they call lotus,
But also a tree, as Diodorus tells us,
In Gadeira and Egypt, one that bears seeds like beans,
From which they make bread.
Herodotus also mentions this lotus of which I speak.
Some people say that lotus is some reed-like plant on the Nile.

Concerning the Sirens, 6.40 (Story 75)

The Sirens, who lured everyone with their songs, were three in number,
Leucosia, Ligeia and Parthenope.
Others say they were Aglaopheme and Aglaonoe
And the third one was Thelxiepeia.
They were the daughters of the river Achelous and Terpsichore, the Muse.

You'll find more about the latter in the stories mentioned above,
Namely in the fourteenth story[38].

Concerning Polydamneia's remedies, 6.41 (Story 76)

Homer says that Polydamneia the Egyptian
Was wife of Thonus, king of Egypt.
These two welcomed Menelaus and Helen in Egypt,
When they were carried there by violent winds,
And they gave them noteworthy gifts-
Thon to Menelaus and queen Polydamneia to Helen.
She gave her a drug that drives sad memories away,
One to pour and drink in wine and immediately become oblivious of grieves
And shed no tear, were he to attend the executions
Of his father or brother or even his dear son.
I have already told of Helen's seductive speech,
Which, when accompanied by wine,
Makes one forget his sorrows, like in the *Odyssey*.
So, Egypt acquired those remedies
Of past pains, remedies of unbearable sorrows.
And so I hear of the Ethiops,
Who do not suffer from wounds or cuts or burns or other mishaps
And who can withstand every pain with ease,
As if these were happening to someone else, with the help, methinks, of some such remedy.

Concerning Odysseus, who thought of smoke emanating from his homeland as superior to the greatest of blessings, immortality, 6.42 (Story 77)

Homer tells of Odysseus in the *Odyssey*,
Of how Calypso offered him the gift of immortality,
Were he to stay and live with her together,

38 See 1.14.

But he refused and chose the mortal path,
As long as he could only see the smoke of Ithaca.

Concerning how timidity leads to unhappiness, but courage to happiness, 6.43 (Story 78)

Hesiod, deterring his brother from procrastination,
Said to Perses: “Do not be timid, brother,
So that you do not become poor and unhappy.
It is bravery and courage that lead to happiness and riches”.

Concerning how to train yourself through preparation, 6.44 (Story 79)

Know that the lawyer’s art is called rhetoric,
The one Hermogenes’ handbook names sophistry.
This handbook of new knowledge on rhetoric
Is a five-fold book, divided in five chapters:
One on preparation, another on discourse, one on finding a topic,
One on ideas and the last one on rhetoric expertise.

In the first he teaches how to write
The stages of preparation, fourteen in number.
In the discourse part he teaches all discourse styles
And in how many and which parts is each of them divided.
In the third chapter he teaches how to find ideas
Regarding the introduction, presentation, main part and conclusion,
How to counter the opponent’s arguments and how to present one’s own
As well as in how many and which ways this should be done.
Presenting and countering arguments, what one may call oratorical battles,
This is what he teaches.
In the chapter regarding the topic he presents the seven categories:
Precision and length, beauty and speed,
Moral and sincerity and eloquence.

Precision, length and moral he names general topics, for they consist of others,
The rest are called specific.
But the wise Hermogenes, puts sincerity and moral together,
And thus he makes the seven six.
And each one of the specific ideas
Consists of eight integral parts, now you shall learn what they are:
Concept and method, words and patterns,
Punctuation, composition, pausing and rhythm.
Know, thus, that an idea is the quality of a speech
That mostly regards people, necessary for matters of discussion.
And there are also other types, most similar to legal speeches,
Public advice is one of them, the other laudatory speeches.
In some no conclusion is reached and others are ambiguous,
And few go beyond the truth. So, you have learned
What powers these ideas have, the purpose of their teaching.
Regarding the methods of oratory mastery
They teach matters noteworthy, matters unworthy or ambiguous,
Matters that reach beyond what's true
And how each one of them ought be taught.
So he, after having peed in the bath,
Wishing to teach those things to the rest of the orators
And stealing everyone from which he had once benefited;
Regarding Style it was Phoibammon and Minucianus who helped him
And in topic finding Dionysius, among not few others,
And although he made promises everywhere he went
To teach these matters,
Those promises he then broke.
So some prosperous people reached an agreement with him
And ended up giving him thirty five talents
Ploughs and a windmill and a big oven.
So he came upon such things by scheming and plotting
And it was by help of others as well not different from him.

So Tzetzes shall draw you the picture of these matters
With brevity, as he has not much paper available.
So learn now the method of oratorical expertise
And learn how in every technical or other part of oratory
You may insert an introduction and how it should look like
And how long should it be
And where should one prepare the crowd for matters to follow
And where should he present them
Where should he put forth his arguments and where not
And where should one place his conclusion and where not
So should he approach every part in matters of composition and length
What matters should he put forward in each and every one of them
And all else comprises the eight parts,
Concept and method, words and patterns,
Punctuation, composition, pausing and rhythm
And writing as skilfully as possible,
Even when it comes to petty matters
Or matters that are ambiguous or seem unreal.
Such is the power of technical knowledge.
So may Hermogenes and his wise sources with him
Write or speak about these things, which come naturally to them.

Concerning Noah's Ark, 6.45 (Story 80)

The facts regarding Noah and his ark are facts well known,
How he placed every clean and unclean animal in the ark,
To be the seed of all future species.

Concerning the flight of the crow and the dove from the Ark, 6.46 (Story 81)

When the levels of that cataclysmic water came down
He first let a crow from the ark into the air,

Wanting to know whether the disaster had not stopped,
Should it return.
But the crow flew away and did not return,
It took on feeding on the corpses of those that had perished.
So, Noah then let a dove fly away from the ark
And the dove grabbed a branch from an olive tree and came back.
This was a clear sign that the levels of the water had dropped.

Concerning Prometheus, 6.47 (Story 82)

Hesiod says in his *Works and Days*
That Zeus once wanted to send an evil upon men
And that Prometheus told his brother, Epimetheus,
That he should not accept anything sent from Zeus.
So Epimetheus came to realize how terrible it is
Not to listen to good counsels, after disregarding this advice.
So these things that I had formerly found in Hesiod I now present as allegories,
How Prometheus is the foreseeing mind
And how Epimetheus is the one that learns from the consequences of bad decisions.

Concerning Philopoemen, son of Craugis, 6.48 (Story 84)[39]

This story is to be found in the small epistle.
Philopoemen was Craugis' son, king of Greece
And he had a hideous appearance.
Upon receiving an invitation from someone also belonging to the nobility,
He went ahead of the time scheduled
But the one that had invited him was not there.
His wife thought him to be a beggar because of his appearance
And like to a servant ordered him to cut wood.
He, being very obedient as a man, carried out the order.

39 Numbering from the original version.

When the nobleman came and saw the whole thing
He shouted: “What is going on? This is Philopoemen!
What else could this be than the price I pay for my ugly form?”
So now you also have this story in your arsenal.

Concerning the etymology of the word *paroinia*, 6.49 (Story 85)

Learn what a jeering is and what is *paroinia*
And the games of *latage* and *cottavus* and *eōlocrasia*.
Jeering (*propēlakismos*), according to some ignorant fools, has that name
Because the men joke around by covering themselves in clay (*pēlos*).
But Tzetzes says that they all take their name from wine.
For wine is also called *pēlos* and *kapēlos* is derived from this word.

And Tryphiodorus also agrees with Tzetzes, when he says:
“The earth that odours with well poured wine (*pēlos*)”.
They say that the act of jeering took its name from harvesting the *phlos*,
Which the comedian smeared on their faces
And scorned everyone in Athens.
So jeering is the sheer act of *hybris* and comedy
While *paroinia* is *hybris* and chattering.
How *latage* and *cottavus* and *eolocrasia* came to take their names
Listen now carefully and learn:

One Tragillus Suetinus, in his work regarding the games of the Greeks,
Tells of many games as well as dinner habits.
One of the symposium habits is *eolocrasia*
Another is *cottavus* and so is *latage*.
Young people hanging around in specific places
Around noon, put down the cups and vessels
And, in demonstration of courage, drank the house wine.
The one not managing to drink the whole thing

Would pour it on himself, while the others would laugh.
This is *eolocrasia*. Now you shall learn what *cottavus* is.
In the symposium there were a scale and small bowls.
Those bowls had small man-like statues in the middle
Which were then called *manes*,
So the attenders of the symposium would fill their mouths with wine
Which is the meaning of *lataks* and *latage*, liquid and pouring
And they threw the liquid into each basin,
Which means that they spew it out and emptied their mouths.
This act and the whole thing is called *cottavus*.
If the rod followed the course of the spat wine
And landed on the head of the statue,
The one who carried out the feat deemed as most adept to the rest of the attenders.
If he did not succeed, he would receive tons of laughter,
As if he was a sick and weak man.
So, the *hybris* and scorn that derives from such games
Is called *propēlakismos* and *paroinia*
Latagē, *cottavus* and *eōlokrasia*.

Concerning a verse from Pindar, 6.49 (Story 86)

Pindar, they say, wanted to prove that the story regarding Pelops eating his child was in fact a lie.
I do not think of the gods as gluttons
But some liars make up and spread thousands of lies.
But those things times proves to be utterly true and not falsifiable.
“Let the days to follow be the direst proof”,
Is what Pindar said. It is not what I said, though.
But I pointed out that, should you not do the right thing,
The effects of our infliction upon you will become apparent with time.

Concerning Metameleia, Epimetheus’ daughter, 6.50 (Story 87)

The mind that foresees things is that of Prometheus;
It can look ahead before the event occurs.
But the one looking back at what has already happened,
That one is Epimetheus, whose daughter we now mention,
Metameleia, her name meaning regret of what has occurred.
Those that do not plan ahead, will only feel sorrow,
When calamity strikes.

Concerning Helicon, 6.51 (Story 88)

Helicon and Cithaeron are mountains in Boeotia,
That derive the names from two brothers,
Who killed each other just like Oedipus' sons,
As Lysimachus from Cyrene has written.

Concerning the Muses, 6.52 (Story 89)

They say that the Muses are Zeus' and Mnemosyne's children
And that it is them that come bearing gifts to the poets,
Gifts of poetic form and content,
Just like Hermes does when it comes to oratory and prose speech.
But this is nothing more than an allegory
For the Muses are called thus, because it's knowledge that they seek
And wisdom.
So it is Zeus, the great and all-knowing mind that gives birth to these Muses, masking normal speech in poetic form.

Concerning Pieria, 6.53 (Story 90)

Pieria is a mountain in Boeotia
But also a town that was built by Pierus,
Who was brother to Methone and father of Linus.

This Pieria later changed its name to Lyngus.
According to Melisseus in his book on Delphi
It was Aeropus, son of Hemathion the one who first reigned in it.
And truly, Pieria is a mountain like Helicon
And a town, as I have already said.
They say that the Muses were born in Pieria
And praise their father with dances on the mountain of Helicon.
But this allegory is dark. See Pieria as the instrument of reason
Where knowledge is born and Helicon are the books and their pages
Which turn like mountain slopes, bringing fame to their creators.

Concerning Leibethrion, 6.54 (Story 91)

Leibethrion is also a mountain as well as a town
In the Odrysseian land of the Thracians, where Orpheus resided.
This man writes in one of his books:
"Go on, Muse of Leibethrion, sing to me old tales in verse".

Concerning your having become like the barbarians after spending many years living among them, 6.55 (Story 92)

Euripides in his work *Orestes* tells
Of how Menelaus tries to defend Orestes
And how Tyndareus responds enraged to Menelaus:
"You have most certainly become a barbarian yourself, after living so long among them."

Concerning Melittus from Hymettus of Attica, 6.56 (Story 93)

Hymettus, the Athenian mountain produces honey most superb;
I shall now state what makes it stand out.
No dregs does one found in this hemyttian honey,

Cause the bees make wax from thyme
Which never leaves any sediment.

Concerning the Thessalian Cheiron, half man half beast, teacher of heroes, 6.57 (Story 94)

Cheiron, who was the teacher of many great men,
From Asclepius to Jason and then Achilles himself,
The old storytellers describe as half man and half horse,
Man down to the belly and horse thereunder.
And thus also writes the emperor Julian in epic verse that the horse comes from a man's behinds.
He, sitting down on his animal members
Taught the students the arts of hunting and archery
And medicine and herbalism and many others.
But here is the truth: Cheiron was a philosopher
And, being one of the first to teach the art of horsemanship,
He fell victim to becoming a myth himself
And came to be known as the horseman teaching herbalism and other skills.

Concerning the mountain of Pelion, 6.58 (Story 95)

Pelion is a mountain of Thessaly,
Close to Magnesia, which is now called Petra.
Who first made this observation I know not
But it is on Pelion that Cheiron had his lair.

Concerning the story of Jason, 6.59 (Story 96)

Jason was son of Aison, son of Critheus
And three candidates we have for his mother:
Roio and Alcimede and Polymele;
The first a daughter of Staphylus, the others of Autolycus.
When Pelias murdered all the descendants of Aeolus,

An oracle foretold that he would die by the hand of one of them
And when Jason was born right thereafter
They present him as being dead, fearing Pelias,
(Jason's grandfather Critheus, of the Aeolian bloodline)
And place him in a box as dead and hand him over to Cheiron.
And he, having been nurtured and instructed by Cheiron, of whom we spoke above,
Becomes the most glorious revenger of the massacre of the Aeolids.

Concerning the story of Asclepius, 6.60 (Story 97)

Asclepius, son of Coronis and Apollo,
Learned the art of medicine from Cheiron 990
And took the name of Asclepius, though he was formerly called Hepius,
Because he healed Asclen, tyrant of Epidaurus,
Or because he did not let men whither (*skellesthai*) and die.

Concerning Achilles, 6.61 (Story 98)

Achilles was son of Peleus and Thetis,
Not the sea nymph but a mortal woman
And daughter of Cheiron, the philosopher,
Whom we described above as being the teacher of many heroes.
He was instructed in hunting and archery and medicine and many arts
By his very own grandfather.

Concerning the Lapiths and the Centaurs, 7.1 (Story 99)

The Lapiths, of the Thessalian race, Dryas, Pirithous, 1000
Caeneus and Exadius, Polyphemus and others, 1[40]
Struck together a fierce war upon the Centaurs.
For the Centaurs, after having been invited as friends, along with the Lapiths,

40 Here begins book VII of the *Chiliades*.

To the wedding feast of Ixion, son of Pirithous,
(Eurytion was the leader of the Centaurs),
And having become very drunk, abducted the bride from the bridal chamber.
Therefore, the Lapiths killed many of the Centaurs,
And they even cruelly mutilated Eurytion,
Cutting off his nose and lips, genitals and arms.

Now who the Centaurs were, Palaephatus says.
By that time, people had not yet mounted horses;
While wild bulls were wasting the country of the Thessalians,
Some of the mighty youths, after mounting horses,
Started hurling javelins at the bulls; some people saw these men
Hurling javelins at the bulls (*taurus*) and they named them ‘‘Centaurs’’.
And catching them from afar, they assumed that they were half-human and half-horse.
Likewise, we shall address them *Kentotauros*[41] and not ‘‘Centaurs’’.
O Palaephatus, the wisest of all! That is the story according to Palaephatus.

The Theban lament (I am telling you of Pindar)
Suggests that the Centaurs were half-horse and half-man,
This is how it relates it in such a complex lyric metre:
“And since Ixion had intercourse with Nephele,
He begot an ungraceful and arrogant offspring,
Who mated with the Magnesian mares in Pelion,
And from them, a horde was born, which resembled both their parents,
Like their mother below, like their father above.”
Did you hear how even Pindar has mythically related the story?
He talked of an offspring, who was born of a misty cloud,
And begot the Centaurs after mating with the mares.

But it did not happen like that, Pindar; now, learn it from Tzetzes.

41 The Greek word for Centaur is *Kentauros* (“ken-tow” to prick + “tauros” bull), that means the one who pricks the bulls, the bull-pricker. In addition, Tzetzes suggests “Kentotaurs” as a better alternate spelling of the word Centaur, according to Palaephatus’ story.

Ixion, after being purified of his father-in-law's murder
By Zeus (this way the kings were once invited),
Lusted after Zeus' wife, queen Hera.
After she told these things to her husband, he (Zeus) became suspicious
And wanting to find out the real truth,
After adorning the maidservant, named Nephele,
Around evening he persuaded her to sleep with that man.
Thus, Ixion, after having intercourse with Nephele instead of Hera,
And not with some watery and misty cloud,
Begot a son, Imbrus, whom people were calling ''Centaur'',
In other words, a servant's child; the servants are most assuredly considered to be clouds,
Since Ixion pricked Nephele,
To speak inappropriately, and so from them this one was born.
This Imbrus, who mingled with the mares of Magnesia,
In other words, he was feeding the horses in the land of Thessaly,
Begets sons, skilled in horse-riding because of their growing up together with the horses,
Wherefore they told that their mothers were horses, too.
So Tzetzes writes, o Pindar, about the Centaurs.

Concerning Clitarchus' writing on the *tenthredo*, 7.2 (Story 100)

This Clitarchus writes on the *tenthredo*,
Which is some kind of sawfly looking like a bee,
As if he wrote either on the Nemean Lion,
Or that fire-breathing Cretan Bull,
Or the Erymanthian and the Calydonian Boars,
Or one of the grandest and biggest animals,
And as he writes about it, he speaks in a sublime and arrogant manner:
"It dwells the mountains, it flies in the hollows of oaks".

Concerning the Nemean Lion, 7.3 (Story 101)

Nemea is some land assigned (by lot) to Argos,
For having pastures in great abundance it was called Nemea[42].
An invulnerable lion was ruining utterly this land,
Heracles shooting this lion with the bow and without damaging it altogether,
And in like manner, smashing his club in its wound,
Afterwards destroyed it, by catching it barehanded.
Later, having ripped the lion's skin with his nails,
He was wearing this one as a not made of iron body armour in the battles.

Concerning the Calydonian Boar, 7.4 (Story 102)

Oeneus, ruling over the Aetolian and Calydonian lands,
Neglected Artemis in the offerings of the first fruits to the gods.
She then sent the boar from the hills of Oetaea:
"Which did much harm haunting the orchard of Oeneus."
From the many huntsmen, who were gathered together in that place,
Atalanta was the first to shoot the boar with the bow.
Later, Meleager struck and killed it along with the swine slayer.
Each one of his teeth was more than a cubit long.
Soterichus and Homer and myriads of others
Have recalled this Calydonian boar.

Concerning the proverb "He who loves is blinded by the beloved", 7.5 (Story 103)

All the beloved ones seem to be pleasant to those who love them;
For, in this way the proverb has said wisely.

Concerning the Pindaric maxim "Nor does hot water so relax the limbs as praise", 7.6 (Story 104)

In the baths, hot water softens the limbs,

42 The adjective *polunomotatos* means the one who has many *nomae* (*nemo* to pasture, to graze), the Greek word for pastures. Thus, Nemea derives its name from this word.

It even makes loose and smooth the limbs of the exhausted ones.
However, the praises soothe people more than the hot water does;
Wherefore Pindar has spoken in this way.

Concerning tortoise's competing against the hare, 7.7 (Story 105)

The writer of fables Aesop, by relating in his fables
That the tortoise won the race against the hare,
Encourages simple and mental work, whereas he averts idleness.

Concerning Marsyas, 7.8 (Story 106)

Marsyas, a Phrygian flute-player, challenges Apollo;
After having been defeated by the god, he was turned into a wineskin hanging from a pine tree.
Before, I wrote the entire story in a loose manner[43].

Concerning Salmoneus, who impersonated the Thunderer Zeus, 7.9 (Story 107)

Emigrating from Thessaly to Eleia, Salmoneus
Founded a city and he called himself Zeus,
And he acted profanely, by casting torches (in the air) as if they were lightnings,
And dragging dried hides with kettles at his chariot,
Pretending to make thunder, so he was thunderstruck by Zeus.

Concerning Thamyris, who challenged the Muses, 7.10 (Story 108)

Thamyris, fair and prominent in beauty,
Was skilled in music and fond of singing; after competing against the Muses,
She was defeated and blinded; these are the mythical details.
Now, here is the more allegorical version; there was a poet, noble by birth,
Who wrote a *Cosmogony* in five thousand verses.

43 See 1.15.

Since he was arrogant, he thought that his intelligence was superior to everyone else's.
And after his writings were vanished,
They said that it happened because he was challenging the Muses in music.
"They in their wrath maimed him; they even
Took from him his wondrous singing and made him forget his lyre playing".

Concerning the Homeric proverb "Others care for things like these, the lyre and the song", 7.11 (Story 109)

In the *Odyssey* Homer introduces distressed
Telemachus watching the suitors living luxuriously
And amusing themselves with singing and making poetry,
And he introduces himself saying these exact words:
"Others care for things like these, the lyre and the songs".

Concerning the living one, who is held back upon the broad sea, 7.12 (Story 110)

In the *Odyssey* Proteus says to Menelaus,
How Locrian Ajax has utterly perished in the sea,
And how Agamemnon was saved only to be killed by Aegisthus.
As for Odysseus, he says these words:
"The one who is still alive, is held back upon the broad sea".
I emended this passage in rhetorical style,
Now, it is to our advantage to say "world" and not "sea".

Concerning Heracles, the averter of evil, 7.13 (Story 111)

Heracles, son of Alcmena, being a benefactor of the people,
Was moving from one place to another eradicating evil,
By repelling beasts, tyrants and plunderers, adversities,
And every other misfortune of life.

Concerning the drinking game *cottabos*, 7.14 (Story 112)

We have recently explained exactly and thoroughly,
What the *propelakismos* and the *paroenia*,
The *latage* and the *cottabos* and the *eolokrasia* mean.
This is the eighty-fifth story[44].
And turning about, behold it and you shall learn exactly the entire story.

Concerning who the *Palamnaioi* were, 7.15 (Story 113)

The Telchines were some of the envious daemons,
Antaeus, Megalesius, Ormenus and Lycus,
What is more Nikon and Mimon and others along with them.
These men were draining the earth by pouring the water of the Styx onto it,
Seeking to stop men's crops from developing.
These men are called *Alastores* and *Palamnaioi*.
For supervising the ceaseless wanderings of people,
They have been named *Alastores*, a most suitable name.
For pouring the water of Styx with their palms and hands,
In order to make the fields infertile and destroy them, they have been named *Palamnaioi*.

Concerning the inquirers (*peuthenes*), the spies (*kataskopoi*) and the heralds (*prokerukes*), 7.16 (Story 114)

Now, note that the inquirers (*peuthenes*) are the spies,
As many of them as they send to the enemy camp,
To examine and report upon what the enemies want, what they say, what they do;
As many of them as they send to talk about the matters of war,
Regarding when and where and by which means they are about to make war,
They have called heralds (*prokerykes*); they, in turn, call messengers (*aggeloi*)
Those, who bear messages from one encampment to another;

44 See 6.49.

As for them, whom they send for matters of treaties, drink-offerings and peace,
They call these men ambassadors (*presbeis*).

What is a *probolos*, 7.17 (Story 115)

Problis, *probletes*, *probolos* are called a sea rock,
And every piece that projects and protrudes
Bending into the sea, as some promontory,
And every waterfront and every rocky shore.
We also call the towers and the city walls,
And everything that provides with protection and the front lines of the foremost fighters (*promachus*),
And those who speak in others' defence,
"Protrusions" (*probolos*), speaking in a rather figurative and improper sense.
A protrusion (*probolos*) is a rock jutting into the sea, as I stated.
The rock that rests on the surface of the sea, hidden by the waves,
Against which vessels are dashed, as they strike on,
Is called reef, sunken rock, or ladder (*schala*) by common men.

Concerning the Pythagorean silence, 7.18 (Story 116)

Pythagoras considered silence and the control of one's tongue
The peak of all philosophy.
Wherefore he was teaching the initiates the end of the entire philosophy
And how to hold silence for five years,
Which was attainable only by few most suitable initiates.

Concerning Cilicia, 7.19 (Story 117)

The sons of Belus were Ninus, Agenor and Phoenix,
Aegyptus, Danaus and Phineus along with them.
Others consider Agenor to be brother to Belus.
As for me, Tzetzes, I believe that from Belus were descended (two men under the same name)

Agenor, the brother, and Agenor, the son.
As for that Agenor, who desires Antiope, daughter of Belus,
I rather think that he is Belus' brother; Cadmus, Cilix and Phoenix,
After whom the city is named both *Cilikia* and *Phoenike*.

Concerning Antioch, 7.19 (Story 118)

As Pausanias writes on the foundation of Antioch,
Antioch was founded by Seleucus Nicator,
According to some, as the namesake of his own father Antiochus,
According to Lucian, as the namesake of his son Antiochus,
The one, whom they called *Soter*, whose wife was Stratonice,
The one, who was diagnosed by Erasistratus, just from his pulse,
To be in love with his own stepmother.
Seleucus founds this city of Antioch,
As well as seventy-four other cities.
But as for those, who foolishly claim that Antiochus founded this one,
Attaeus and Perittas, as well as Anaxicrates
Shall refute them most wisely and will expose them to be absurd,
Along with them Asclepiodorus, who happened to be a fellow slave,
Those men, whom at that time Seleucus made the supervisors of the constructions.

Concerning the Cyrenaic *silphium*, 7.20 (Story 119)

We have already spoken about the Cyrenaic *silphium*
In the one hundred-tenth story of the previous ones[45].
And in the forty-eighth story, in turn, of this very sequence[46],
The latter was presented much better than the former,
By explaining how the Cyreneans brought it to Battus,
And how he engraved it on coins.

45 See 3.39-48.

46 See 6.13.

There are three species of *silphium*, the *sisgoudon* and the *tilis*,
As well as the one that is renowned and respective and celebrated among all people,
The one, which avoids cultivated grounds and prospers rather in the desert lands,
As it happens with the caper, according to some of the experts.
Silphium has a stalk like that of *ferula*,
As for its leaf, they call it *maspeton*, being similar to celery.
It delivers a broad fruit and two varieties of juice,
One from the stalk, which is called "stalk-juice", and one from the root, which is called "root-juice".

Concerning the hoop of the ring of Gyges, 7.21 (Story 120)

Candaules showed to Gyges his own wife naked;
The one, who, after having invited Gyges privately,
Gives him her ring, so that he kills
Her husband, Candaules, after his having informed secretly the bodyguards.
After this had happened, he stealthily killed Candaules
And upon returning the ring to the woman,
He made himself visible to everyone and he took the kingdom.
This is the third story of the first sequence[47].

Concerning the ring of Polycrates, 7.22 (Story 121)

Polycrates, the ruler of Samos, was successful,
At that time the Samians were under the rule of the Egyptians.
Amasis, being afraid of the great success of this man,
Wrote to him: "Polycrates, the one most precious possession in your life,
The one thing that it would most grieve your soul to lose,
This particular you should throw away in any way you like,
If you wish not to tempt my wrath".
So then Polycrates got very frightened,
The one precious emerald ring he had,

47 See 1.3.

Crafted by the engraver of gems,
Theodorus of Samos, son of Telecles,
He casts in the middle of the sea, after having embarked in a ship,
Grieving deeply for the loss of that very ring.
But on the fifth day someone caught a splendid fish,
And sent it to Polycrates, as a worthy gift for him,
Inside it was found the ring, of which I spoke before.
Amasis, after hearing this very thing, told the men standing by:
"The one assisted by the god, whoever man could hurt?". 220

Concerning the golden bricks of Croesus, 7.23 (Story 122)

Croesus sent to Delphi a thousand bricks, all made of pure gold,
To build a golden altar in honour of Apollo.
You hold the story, the first one among all the others, in a loose manner[48].

Concerning Midas, 7.24 (Story 123)

Midas of Phrygia, fond of gold, was the son of Gordius,
This man, although being a peasant ploughman, took the kingdom.
This is the second story in line among the first ones[49],
Which gives an allegorical interpretation of this man's food, that was made out of gold.
In this very sequence you will clearly find out,
How he, although being a ploughman, took the kingdom,
Of the origins of the city name Medeia 230
I speak in the seventy-second story[50].

Concerning "how the half is more than the whole", 7.25 (Story 124)

48 See 1.1.

49 See 1.2.

50 See 6.37.

Hesiod, dissuading his brother from idleness,
And from allowing the judges to delight in injustice,
Says clearly that the race of judges is unfair,
And that it knows not precisely from where one has to obtain profit,
Neither does it know by how much more is the half than the whole,
In other words, the smallest part of justice,
The one that indeed prevails over many unjust men.

Concerning "You the best of prophets, and yet deceived for so long", 7.26 (Story 125)

Sophocles, the tragic poet, in his tragedy *Electra*,
Introduces Orestes killing his mother by contrivance.
Since even Aegisthus fell into his trap,
After realizing that it is really Orestes the one who is speaking to him,
He said: "It cannot be otherwise; this must be Orestes,
Son of Agamemnon, who was feigned dead, the one who is now speaking to me".
This being so, therefore Orestes spoke these words to him:
"You the best of prophets, and yet deceived;
Now surely you have learnt and understood these things
Just before you fall into the utmost and fatal misfortunes".

Concerning *Charitonymus* or *Ioannes*, 7.27 (Story 126)

In the Hebrew language the *iao* stands for the unseen,
The name *Ionas* means dove, and the name *Ioannes* means grace.

Concerning the Lydian Stone, also called Touchstone, 7.28 (Story 127)

Around the lands of Lydia, where the city of Sardis is located,
And around the city of both Ionia and Ephesus,
Smooth and extremely glittering and black in the edges stones,
Similar to the small pebbles with which the girls are playing,

Have been found in small and medium sizes, and some of them even as large as they can be held in the hand.
These are called touchstones, touchstones for the gold,
In other words assessment and testing and trial.
When gold is rubbed on these stones its value is determined,
Whether it is pure gold, or an alloy of gold or just gold of medium quality.
And after them, they have named *basanos* the punishments,
And the words that are employed to disprove, the oaths and all the rest.

Concerning wherefore *propetes* is called, 7.29 (Story 128)

Some of the naturally more developed nestling birds,
Before they grow the plumage of the swift-winged birds sufficiently,
Upon putting themselves in motion to fly, as if they were vigilant,
Suffer a terrible fall, after landing on the ground.
These are equally called *propetas* and *propeteis*.
They are called *ortalichus* as well, for trying eagerly to move quickly.
Of these, everyone who is loquacious or does not say anything properly,
Is called a *propetes*; Even if some people in a random way,
The one who speaks anything but the right words,
Call a *propeten*, what is more it is fitting to call that one
Over-bold and uttermost disrespectful and ignorant of order.

Concerning Timon the Misanthrope, 7.30 (Story 129)

Timon, son of Echecratides, was an Athenian by race,
He was extremely rich and he relieved everyone who was in want.
After his running out of his wealth and money,
Because not even one had mercy on him,
Having conceived hatred of the course of human life,
And taking a leather coat and a fork, he became a peasant and a labour man.
By digging the ground, he found a treasure in the fields.

And since the rumours of this case were quickly spread,
Making known to everyone that Timon became rich again,
Yet again, everyone was gathering around him pretending to be his friends,
By striking his fork, he was driving the unjust men away saying:
"Now Timon is your friend, O unfair men, now you all recognize him,
The one who was considered benefactor when rich, but despised when poor,
O, you most unfair men, begone from this place".

Concerning the *xenelasia* of the Laconians, 7.31 (Story 130)

The Athenians had a law for accepting the influx of foreigners,
Wherefore everyone called them *filoxenoi*,
Whereas the Laconians had a law for the expulsion of foreigners.

Concerning the Cyclops who had a mutual hatred and were incompatible, 7.32 (Story 131)

The Cyclops, the former inhabitants of Sicily,
Were scattered, having their own habitations,
And without having intercourse with one another.
But each of them was the master of his own wife and children,
And no foreigner could slip between them,
They were even incompatible with each other and hated one another,
Their population was sparse and they dreaded foreigners,
Lest they sail against them and take over their land.
For they were yet unacquainted with building trading vessels.

Concerning the *Servilii* Caesares, 7.33 (Story 132)

Servilius was a consul and Caesar of the Romans,
With forceful method and in a rhetorical manner,
I also call him *Servilias*, for descending from the *Servilii*.
But if someone else really wanted, he could have called him Serb Elias.

This is the way of the double-tongued rhetor,
To use facts and names and everything else
For both praise and blame, according to his interest.

Concerning Aeacus, for whom Zeus changed the ants into human beings, 7.34 (Story 133)

According to the mythographers, Zeus, after having intercourse with Aegina,
Begot Aeacus on the island of Aegina.
Who, having grown up, was agitated for being alone in the island.
Zeus, taking pity on his solitude,
Changed the ants which populated the island into human beings.
The mythical details were such as these, now here is the allegory:
As Theagenes[51] wrote about Aegina;
Previously, Aegina had a sparse population,
The inhabitants of that island did not even know how to build trading vessels.
And being scared of the violent attacks by the pirates and everyone else,
They were hiding in underground caves just as the ants.
After Aeacus developed shipping for them,
And because he transferred the people and joined them in colonizing,
Just as Triakon did after Aeacus' death,
And made them live without fear out of the caves,
He was said to have turned the ants into men.

Concerning the flood of Deucalion, for whom Zeus turned the stones into human beings, 7.35 (Story 134)

Once the flood in the time of Deucalion was over,
After stepping out of the ark and landing on the land of Parnassus,
Deucalion, was asking for a new race of people by offering sacrifices to Zeus,
Deucalion himself, by throwing stones onto the earth under Zeus' command,
Along with his wife Pyrrha created the new human kind.

51 Likely the historian of uncertain date.

All the stones which Deucalion threw became men,
And all the stones which Pyrrha threw, in turn, became women.
They say these details mythically, but the truth is as follows:
After their coming out of the ark, both men and women
And each one of them, on the one hand the men, by piling up
Stones on one side, were setting up an altar of Zeus *Phryxios*,
On the other hand, each one of the women along with Pyrrha
Were setting up another altar on their side, for having escaped the flood.
And because there were as many stones as the people who were carrying them,
The stones, carried by women, were as many as the women, whereas the stones carried by men were as many as them,
They said, by interpreting inversely the quantity of the multitude,
That the stones turned into as many people
As the stones that Pyrrha and Deucalion threw onto the earth,
Whereas, they ought to have said it in this way: there were as many stones
As the number of the women along with Pyrrha,
And equally, as many of them as the number of the men along with Deucalion.

Concerning Priam, who begot many children, 7.36 (Story 135)

Priam, just as Homer writes in the *Iliad*,
Begot fifty children, nineteen of them
By his own wife, Queen Hecuba.
He begot the rest of them by concubines, as even he himself says:
"Nineteen children were born to me from a single mother's womb,
The rest by other women in the palace".

Concerning Danaus and Aegyptus, 7.37 (Story 136)

From Poseidon and Libya are descended the twin sons,
Belus himself and equally Agenor.
Of whom, Agenor becomes the ruler of Phoenike,

Whereas Belus staying in Egypt, his own country,
Begets Aegyptus and Danaus by Achiroe, the daughter of Nilus.
This Belus, after settling Danaus in Libya,
And Aegyptus in Arabia, settling himself among the Assyrians,
Was the first to be honoured with the titles of god and lord.
For both the Assyrians and the Persians deify their rulers,
As even Aeschylus recounts it in his drama *The Persians*.
Willing to address Atossa as both the consort of the king,
And mother of another king, equally, he spoke in this way:
"You were the consort of the Persians' god, and of another god the mother".
In this way Belus, arriving in the land of the Assyrians,
Was called a ruler and a god, according to the Assyrian custom.
Aegyptus and Danaus, the sons of Belus,
Aegyptus fathers fifty sons,
Danaus, in turn, fathers fifty daughters,
By several women, by one single woman according to others.
Hippostratos says that Aegyptus has begotten only by Eurryroe,
The daughter of Nilus, fifty sons;
As well as Danaus has begotten all his daughters,
By Europa, the daughter of Nilus, of whom I have spoken.
Up to this time, the sons of noble Argyphe and Aegyptus,
Lynceus along with Proteus, who also got married to brides,
Lynceus to Hypermnestra, Proteus to Gorgophone,
The brides, whom Danaus has begotten by Elephantis,
And Amymone along with them, with whom Poseidon had intercourse.

Concerning the children of Niobe and Amphion, 7.38 (Story 137)

Niobe and Amphion had twelve children,
As Homer clearly taught in the *Iliad*:
“Six daughters, six young sons”.
According to others, they had fourteen children.

You have in a loose manner the entire story behind you.
The story, which relates in an exact manner the names of the children,
And interprets allegorically the story of weeping Niobe, who turned into stone,
And every other detail that it is fitting to be interpreted allegorically.
This very story lies in the first sequence,
Being the one hundred and forty one in line[52].

Concerning "how the horses of Xerxes' army dried up the rivers by leaning over to drink water", 7.39 (Story 138)

Xerxes the Persian, with an innumerable army,
Campaigning against Greece and the Athenians,
Violates nature having the same boasting of Persia as his father's,
By turning the sea into land, turning the mountains into sea,
Not having counted his army, upon measuring its food,
After having the sun hidden by the Persian arrows,
And causing the rivers dried up by watering his horses,
And having done so many barbarian things that caused a great deal of impression,
Despite having been defeated most splendidly with great disgrace,
He goes back to his homeland of Persia,
Having his delightful youth of Persia wasted in Greece.
You have the entire story in the previous sequence,
Written by me in a loose manner, being the thirty second in line[53].

Concerning Thebes being destroyed by Alexander and their reconstruction by Alexander himself for the sake of an athlete, 7.40 (Story 139)

It is not reported by many, and it is well known to a few,
That Darius, that emperor of the Persians,
Having heard that Alexander was about to campaign against the Persians,

52 See 4.23.

53 See 1.32.

Honoured Demosthenes with a lot of money,
In order to employ him in Greece.
He (Demosthenes) unfortunately rouses the Thebans against Alexander,
Wherefore Alexander, being angry, destroys utterly Thebes,
To the accompaniment of the flute player Isminias' lamenting music.
For Isminias was playing on the flute, while the Thebes were being destroyed,
Just as they were being built before by the sounds of Amphion's lyre.

In such a piteous way Alexander sacked Thebes,
And burnt every house down save one, the house of Pindar,
Saying: "Set not on fire the roof of Pindar, the poet".
For he praised his ancestor, Alexander[54].
He seems to insinuate that Demosthenes was the alleged
Reason for Alexander's destroying Thebes,
By which he writes, directing the words against Aeschines himself:
"He, who now laments over the Thebans".

In this way Thebes were destroyed by Alexander,
An oracle is being given to the surviving Thebans
Concerning the reconstruction of the city in this way saying in verse:
"Hermes, Alcides and the boxer Polydeuces,
These three, contending with each other, shall rebuild the city of Thebes".
And what is more, the oracle was finally fulfilled in such a way.
Alexander was glad to attend the gymnastic games,
Cleitomachus of Thebes, having prevailed over everyone in wrestling,
Came to Alexander to be crowned.
The king asked him who he was and whence he came.
And he had said both, his father's name and his own.
"I have no city, he said, king Alexander".
After even being victorious in the *pancratium*, the second contest,
He came to receive the crown from Alexander,

54 Alexander I of Macedon, the ancestor of Alexander the Great.

And after having been asked who he was, he said again in the same way;
Both his father's name and his own, he yet said that he had no city,
Alexander, having been aware of his being a Theban, and feeling gloomy not within due limits,
Although he was very angry with the Thebans,
And thinking that it was unfair for such a man to be without a city,
Said: "If you win, even in boxing, the third contest,
I will rebuild Thebes for you, I will present your fatherland to you as a gift"
After that event had happened, and after he had been most splendidly victorious even in boxing,
Alexander rebuilt the city of Thebes anew.

Concerning the reconstruction of Stagira, a city of Olynthus, for Aristotle's sake, in the time of Philip and Alexander, 7.41 (Story 140)

Stagira was one of the cities of Olynthus,
This was the birthplace of the philosopher Aristotle.
So Philip demolished it, for being hostile towards him, along with others;
But later Aristotle makes a request of Alexander,
And they rebuild the city anew for his favour.

Concerning Ptolemy, the trenching of Nile and its channelling, 7.42 (Story 141)

Nekos, the son of Psamtik, dug along the Nile before,
As far as the Red Sea, it was four days sailing in length,
And wide enough for two triremes to pass easily abreast.
But, while digging it, twelve myriads of people perished.
Because some persons told that the level of the Red Sea was higher
Than that of the land of Egypt, he ceased his digging,
Lest it ever suddenly overflows the land.
Afterwards Darius, the king of Persia,
That channel of Nekos completed,
And later, Ptolemy had one mouth of the Nile,
Which takes its name from him,

Extended to the Red Sea, by closing ingeniously,
And opening yet again, and he accomplished that without a few expenses.

Concerning Pandion and Tereus and Procne, 7.43 (Story 142)

The king of Athens named Pandion
Had male children and two daughters,
Procne and Philomela; he marries Procne
To Tereus, a man of the Thracian race.
Who, after marrying his wife, carried her off to Thrace.
While Procne was longing for her sister Philomela,
Tereus, arriving in Athens, picks up Philomela,
Meaning to escort her to his own wife.
After having unlawful intercourse with her, he cuts out her tongue.
Using the embroidered mouths on the web,
She reveals everything in detail to her own sister.
Then, Procne, after slaughtering Itys, her son by Tereus,
And boiling him up, served him to Tereus.
Who, of the hands and the head and the other extremities of the body,
Clearly understood what he had just eaten. The gods turned them all
Into birds, Procne into a nightingale,
While they changed Philomela into a swallow,
Whereas they changed Thracian Tereus into the bird hoopoe.
Procne, on the one hand, mourns her son Itys,
Philomela, on the other hand, says: "Tereus cut off my tongue",
Tereus, searching for them, often chants *pou pou*[55].

Concerning *epinoia* and *psile epinoia* and *antipodes* and *idees* of Plato, 7.44 (Story 143)

The terms *Nous*, *logismos*, *dianoia* and *epinoia*,
And *psile epinoia* differ considerably from each other.

55 The Greek word *pou* means "where".

The mere conception (*psile epinoia*) is a true belief (*doxa*) of reasoning (*logismos*),
Deceitful and untrue, having no consistency at all,
So that it believes that a composite creature, partly ox, partly goat, partly bull, partly man exists,
Or anything else like that which is unnatural and strange,
Which is completely impossible to exist or be at all.
Now, the conception (*epinoia*) is the belief that comprehends the being (*to on*) as being real,
However sometimes even the non-being is just as real as well,
So that it conceives that a sitting man is actually standing.
Now, the discursive thought (*dianoia*) is the touchstone of the immanent thought (*logos endiathetos*),
Likewise the proof and the test and the accurate inquiry.
Now, reasoning (*logismos*) is the arena (*palaestra*) and knowledge via reasoned discourse (*logos*);
Intellect (*nous*) is divine and subtle, for knowing everything before the reasoned discourse (*logos*).
A few, very few men partake of intellect (*nous*),
As Iamblichus and Porphyry and every wise man says.
Now tell me wherefore the intellect of gods and angels.
For the divine nature knows everything, except that
It does not inquire directly in the arena (*palaestra*) of reasoning (*logismos*),
While we humans, being made up of matter,
And lacking judgement of reasoning (*logismos*) for understanding,
Even refer to reasoning as intellect in an improper sense,
For intellect (*nous*) does in no way reside in men, but in divine beings only,
Although we say in a more improper sense that we have intellect (*nous*).

Now in this way note fairly these things according to Tzetzes,
The one, who is being mocked for these things, that is how many
And what sort of worthless people pretend to philosophize,
Such sort of outcasts, most silly, rigid as to their method,
Having read only ten or twelve books,
Although they have learned these, that is how many the strokes of the ox-goad are,
Yet they know nothing at all about their self-substance.
So, this unnatural monstrosity such abominations of nature

Established, and although not being more erudite than Tzetzes,
And not at any rate wittier than the most ingenious
And all alone and by themselves not being able to know everything,
But nonetheless they say that Tzetzes has spoken inaccurately of these.
For they say that all people have the intellect (*nous*),
But certainly not all of them reasoning (*logismos*), just as Tzetzes says.

But, you wise outcasts, listen to me again.
We speak properly when we say that intellect (*nous*) resides only in the divine nature,
In the god, the angels and the others similar to them,
As Xenophanes wrote this and Parmenides as well.
Empedocles, in the third book of his *Physics*, explaining
The substance of the god, in this way says in verse:
God is not this something, nor this and this,
"But solely a mind, a sacred and ineffable one,
Darting through the whole universe with swift thoughts"

In this way we speak properly of the intellect (*nous*) of the divine beings;
Whereas we speak in an improper sense of the human intellect.
This thing that we wise men call the perception, the intellect,
Is the knowledge deriving from reasoning (*logismos*), which is within the humans' power.
For in people resides the reasoning, from which the knowledge derives,
But there is by no means intellect; For, If people had had intellect,
They would have comprehended everything by themselves, even before hearing of them.
But now, although we have both heard and reckoned so many things,
We barely perceive late in our lives these, which we need to learn.

Now, from this, you the wisest, who insult me,
Learn this thing that we say; If people had had intellect,
No one would have ever yet said it, no wise and ingenious,
Or intelligent, or equally prudent and ingenious man.
Iamblichus and Porphyry and every other wise man say,

That a few, very few men partake of intellect (*nous*),
And yet, all-wise Plato says in the *Timaeus* that,
Of the reason (*logos*) we must say that every man partakes,
But of intellect (*nous*) only the gods and but a small class of men partake,
Namely those who claim to foreknow things and the prophets.
The ones who foretold the things to come, without hearing of them.
Such as Pythagoras and Anaxagoras,
Empedocles, Democritus, and countless other wise men,
And Phaenno from Epirus as well as the Sibylla,
Phaenno many years ago foretold some things,
Which were accomplished but a little before the times we live in;
Regarding how the Persians would conquer the emperor of the Romans
And bring him into subjection by enslaving him,
And how his own people and nobles would dethrone him,
And how the Persians would occupy the entire Bithynia,
And how the Scythians would fight against the Romans' race,
Saying this in verse by opening her mouth:
"O king of Thrace, you shall leave your city, among the sheep
You shall rear a great lion, crooked-clawed and terrible,
Who shall plunder the treasures of your country,
And take the land without toil, I say to you,
Not long shall you enjoy your royal honours,
But shall fall from your throne, which is surrounded by such dogs".
These were the brief utterances of Phaenno; now, the Sibylla foretold,
Even if they did not know about the landing until it happened,
Regarding this very Cyprus and Antioch,
And how now Lebounios shall arrive on Cyprus.
Regarding Cyprus and Antioch in this way she spoke:
"Alas, alas, miserable Cyprus, and a great wave will cover you,
Wretched Antioch, you shall be ruined by their spears".
These were the prophecies regarding Cyprus and Antioch.
Regarding the arrival of Cilix on Cyprus,

The Sibylla, the wisest of all women, in this way says in verse:
"In time to come, broad-flowing Pyramus
By pushing his banks, shall reach the sacred Cyprus".

For such men, Iamblichus, Porphyry and others
Said that it is possible to partake of intellect (*nous*),
Inasmuch as they only understand and foretell everything,
Without reckoning or even hearing of something.
Because of them, they said that a few men partake of intellect (*nous*).
But, I do not precisely credit these men with intellect.
For either by having heard of something, or by lessons learnt,
Or by having even reasoned so on account of some spectacles,
They said as much as each of them could, and afterwards they departed.
Intellect (*nous*) immediately comprehends everything and it truly acknowledges,
Without any lesson or reckoning or sight,
So, I do not call these men ingenious and perceptive.
Therefore, let the outcasts hit me even with stones
Concerning these matters of intellect and reasoning and the others.

We must speak of the *antipodes* and of the *idees*.
The all-wise philosophers concerning the *antipodes*
Skilfully teach a wise scientific proposition,
That the lowest point of the earth is opposite to our side,
While our north side is the highest point of the earth.
So, it happens that those men, who walk their own paths,
Are considered to walk with their feet opposite (*antipodes*) to ours.
Such wise things they say; things which I am not able to comprehend
Differently than what old Demonax has previously explained.
For that man teaching a philosopher such things,
Grabbed him by the hand and led him to a lake and after showing him the shadows,
He said: "Are you speaking about *antipodes* such as these?"
I believe that the *antipodes* happen to be such as these.

And the things concerning the *antipodes* happen to be such as these.

They say that there are three beliefs (*doxa*) pertaining to the ideas (*idees*).
For Antisthenes calls these *ideas* rather than mere thoughts (*psilai ennoiai*)
By saying: "We see the man as well as the horse,
But neither horseness, nor manness do I see".
But, Antisthenes, neither do I, Tzetzes, see now
Where there is manness, not even in the patriarchs;
For they are more indiscernible than the indiscernible quicksilver.
They say that Antisthenes these things declare.

They say that Plato regards the ideas (*idees*) as,
The substantial and real and existing forms,
Which are like seals untouched and archetypal
For the ox, the man and the rest; by looking at them, the divine being
Forms equally the ox, the man and the rest.

They say that Aristotle regards the ideas (*idees*) as
The god's previous conception (*proennoema*) of the entire creation.
For example, if someone is about to make a bed and before he starts working on it,
First, he comprehends via reasoning and he perceives beforehand,
What sort and what type of bed is going to be made.
They say that, regarding the ideas, these are the opinions
Of Antisthenes, Plato and Aristotle.

I rather noticed Plato in the *Timaeus*,
Saying that these ideas (*idees*) happen to be the intelligence of the creator,
Since, he at this very place and elsewhere speaks of
Substantial beings and seals of such kind.
But, as many people speak, therefore now have I spoken.

Concerning whether there is anything more misapprehended than these, 7.45 (Story 144)

There is a book by Scylax of Caryanda[56]
That writes about men who live around the Indian land,
Whom they call the *Skiapods* and the *Panotiis*;
Of whom, the *Skiapods* have extremely wide feet,
After dropping to the ground at noontime,
And by stretching out their feet above them, they make shade for themselves;
The *Panotiis*, on the other hand, have large ears,
Which they use to cover themselves like parasols.
This same Scylax also writes countless other things
Regarding the One-eyed men and the men with ears large enough to sleep in,
And countless other outlandish marvels.
He tells of these things as if they were true and not fabricated.
But since I am ignorant of these things, I consider them to be lies.
That they really are true is attested by the fact that countless others claim
To have seen such things and other marvels even more incredible in their lifetime,
Ctesias and Iambulus, Isigonus, Rheginus,
Alexander, Sotion and Agathosthenes,
Antigonus and Eudoxus, Hippostratos, countless others,
Including Protagoras himself and even Ptolemy,
And Acestorides himself and other prose-writers,
Some of whom I am personally familiar with and others I am not[57].
Among those men, whose writings in complex metres I am personally familiar with,
Are Zenothemis, Pherenicus along with Philostephanus,
And, in turn, there are countless others whom I am not familiar with.

For regarding the Libyan snakes an anonymous
Narrative relates in prose rather than verse,

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56 The original work seems to be lost, but we still have a similar work, of a more recent date, currently attributed to Pseudo-Scylax.

57 Most of the authors mentioned here are only available to us (and, apparently, even to Tzetzes) via quotes from more recent authors, such as Diodorus Siculus and Photius.

While Posidippus says in verse, that inside their heads
There are some stones called the snake-stones,
Which happen to be self-carved, of which in one particular
He says you could discern a chariot that had been engraved somehow on its own,
So that the engraved form could not be observed until it was stamped with wax.
Now hear the verses of Posidippus:
"It was not a river resounding on its banks,
But the well-bearded head of a snake that once held this stone,
Patched with white; and the chariot engraved upon it
Was carved by the vision of Lynceus
Like a white mark on a nail; For after having been formed
The chariot is seen, but on the surface you could not see any protrusions.
Wherefore a great marvel results from the labour, how the stone worker
While gazing intently did not damage his eyes."
Posidippus related these things and numerous others.
And Philostephanus relates numerous other details,
Regarding even the lake in Sicilian land, which casts ashore its bathers.
"In the land of Trinacria Sicily
A lake, albeit small, has a stream,
With so strong a flow, the very flow, which, if you step into it
Unwisely, thrusts you back on its dry sand".
And Pherenicus says about the Hyperboreans,
Just as Zenothemis as well as Aristeas,
Aristeas the wise man, son of Kaystrobios,
Whose few verses I am familiar with,
And even Herodotus recalls them. I will quote the verses by Pherenicus:
"Regarding the Hyperboreans, who dwell in the extremities of the earth,
Under the protection of the temple of Apollo, lacking the experience of war".
And Zenothemis relates these things in his *Periplous*:
"Bordering the Arimaspi, a big tribe
Of the Scythian Issedones, dwells beside the streams of the river".
Now Aristeas says in his *Arimaspea*:

“The Issedones, exulting in their long flowing hair,
He also says that there are men dwelling farther up and neighbouring them
Up above Boreas, and that they are many and very noble warriors,
Rich in horses, possessing many herds of sheep and many herds of cattle.
Each has a single eye in the middle of his elegant forehead,
They are shaggy with hairs, the strongest of all men”.

Now, concerning the Half-dogs and the Cynocephalians,
Simmias in his *Apollo*, in this way writes in verse:
“I went above the rich land of the remote Hyperboreans,
With whom the hero king Perseus once feasted,
There dwell the Massagetae, the mounters upon swift horses,
Relying on their quick-striking bows,
And then I came round the wondrous stream of ever-flowing
Campasus, which pours its water into the divine, immortal sea.
From there, I went to islands fenced with all-green olive trees,
And covered with tall-leaved reeds.
There I noticed of a race of giant Cynocephalians,
Above their well-twisted shoulders the head of a dog
Have been grown grisly with very strong jaws.
They issue howl as if they were dogs, but they are not at all,
Ignorant of the articulate voice of other human beings”.
Regarding the Half-dog men Simmias relates these things.

In the Hyperborean and the cold lands Tzetzes
Persistently insists that such things as these do not exist.
In the land of the Ethiopians, in India and Egypt,
And in equally warm lands, he says that there are such creatures as these.

Even Ctesias claims that among the Indians there are such things as
The amber-producing trees and the Dog-headed men,
He says that they are very fair and live by hunting.

In like manner Hierocles in his *Philistores* relates:
"Speaking in a consequential manner, we saw a country very dry,
And burnt up by the sun, and round about this land we saw men
Naked and homeless near the desert,
Of whom some shaded their faces with their ears,
While others shaded the rest of their bodies, by stretching out their feet above them".
These details even Strabo recalls, as well as the No-headed,
The Ten-headed and the Four-hands-and-feet men.
Hierocles relates things, which I have never seen.

These things Hierocles related; Iambulus, in turn,
Says of the round animals in the islands of the Ethiopians,
And the double-tongued men who could with one turn of the scale
Converse with two different people.
These things and numerous others Iambulus relates.

Uranius in the third book of his *Arabica* says,
That there is a sacred grove of reeds in Arabia,
In these reeds they bury only the kings,
As well as their women, brothers and sons,
But in no wise any other; the burial is as follows:
They make hollow one joint of these reeds that we talked about,
They place inside it the dead and they have sweet-oil smeared on his body,
And without cutting off the reed, they let it grow once again.
Should some of the Arabs consider the reeds to be a marvel,
Then Tzetzes says, who would believe Ctesias,
When he writes about the two-fathoms wide reeds of the Indians?
Whose one single joint is as lofty as the height of two merchant vessels?
Those who say about the more unusual fennels,
And the scorpions and the gudgeon fish, and the fish of two-cubits
Even up to three-cubits long, but not longer,

And the Oysters in Calpe, a city of Iberia,
Whose shell was equal to four *cotyle*,
And about the rest of all the other more unusual things,
Which, if Tzetzes were to insert in this book,
The book could not even include these things alone.
He would need more books to relate these tales,
If he was to write about all the other details in a loose manner.
Because of the stories, as the narration advances, it becomes concentrated,
So that the book might encompass all the stories of the sequence.
Therefore, having spoken briefly of Apollodorus,
And how it is that Tzetzes considers these things as inventions,
Thereafter, we condense the remaining stories,
So that we might manage to write hither all these stories,
As many of them as the inscription of the sequence reports.

Everyone writes about the things we mentioned above as if they were real.
Apollodorus, on the other hand, in the second book of his catalogue,
Having his soul in accordance with the truth, just like Tzetzes,
The monsters and the creatures conceives by writing as follows:
“The Half-dog men, the Long-headed people and the Pygmies, they are creatures,
Just like the Shadow-feet and the Chest-eyed people,
Dog-headed men themselves along with the One-eyed ones,
The mythical Crooked-legged and Bandy-legged men,
As well as the All-eared, the Noseless and the Mouthless people,
And the Backwards-toed and the Not-laughing men”.

Concerning the bread *obelias*, 7.46 (Story 145)

Thereupon I called *obelias* bread
The kind of bread which is unwinnowed and cheap, and probably even made from bran.
Julius Pollux, addressing his work to Commodus,
On one side, even himself gives this name to such sort of bread,

Calling *obelias* the bread which is made from parched barley.
Contrariwise, he calls somewhere else *obelias* bread,
The kind of loaves, which people brought to Dionysius, by carrying them on their shoulders,
Made of either of two or even of three *medimnus* of meal,
Stuck around the spits, wherefore they got their name.

Concerning the effeminate Sardanapalus, 7.47 (Story 146)

Sardanapalus was the son of Anankyndaraxes,
He ruled the Assyrians, and he was more or less the ruler of the world.
Little does the power of this sovereignty interest him.
He built Tarsus and Anchiale in one day.
His entire life was spent in self-indulgence, including sweet-oil unguents,
Flutes and carousals and songs, the music of every instrument,
Variant clothing and endless baths.
He was shaving, he was having himself smeared with seaweed, just like the women,
This very man, having been clothed in feminine garments,
Was living luxuriously, accompanied by beautiful women, having been shut inside his palace.
He was given up wholly to luxury and voluptuousness, he was a whole woman, aside from his genitals,
His own kingdom was being ruled by the eunuchs.
The voluptuousness of the man is clearly demonstrated to you
By an epigram, which has been engraved on that very man's tomb.
You have both the epigram and the entire story
Lying in a loose manner among the first stories,
Being the ninety fifth story in line including that one[58].

Concerning the dictum of Solomon, "Vanity of vanities", 7.48 (Story 147)

Solomon, having realized the uncertainty of human life,
Said: "Vanity of vanities, all is vanity".
The lyric poet, Pindar, in turn, says somewhere in this way:

58 See 3.32.

“What is someone? What is nobody? Man is the dream of a shadow.”
“The poor man and the rich, we are all dying together.”

Marcus, the emperor, says somewhere about the man,
That it is a mucus, a slight sore, a friction of the nerves.
He himself, maintaining the mortality of his soul,
Says that even the soul is an exhalation from blood.
Of the soul, which can be destroyed and does not remain, he speaks in such a way:
“If souls continue to exist, in other words, if they remain incorruptible,
How does the air contain them from eternity?”

Concerning “Just as Galen teaches about the angry and the wroth men”, 7.49 (Story 148)

The wroth, and the melancholy-mad men
Galen, the physician, advises people to avoid
Encouraging the pursuit of tranquillity and all kinds of solitude.

Concerning “Devouring his own soul and shunning the paths of men”, 7.50 (Story 149)

Hipponus the Corinthian, the son of Glaucus, who was the son of Sisyphus,
Killed his own brother, whose name was this:
Either Deliades, or Peiren or even Alkimenes,
Or Belleron, who was the ruler of the Corinthians,
And hence he received this name “Bellerophon”,
And he came to Proetus in Argos to be purified.
Since Antaea and or Stheneboea, Proetus’ wife,
Who was in love with him, was not able to seduce him,
She tells her husband, Proetus, instead that she was violated by this man.
But since Proetus was the messmate and the purifier of this man,
He avoids murdering him with his own hands;
After writing down on a folded tablet (for there were not yet paper-sheets)
The entire story, to this Bellerophon

He gives the message to be delivered to Lycia on his behalf,
To his father-in-law, Iobates, in order for him to kill Bellerophon.

Bellerophon, upon his coming to Iobates,
Is entertained as a guest at the hospitable-board for nine days.
Iobates, after seeing the letter on the tenth day,
Could not kill him either, having already feasted with him.
He sends him to kill the fire-breathing Chimaera,
So that the youth is killed as he struggles with it.

They say that Chimaera was a three-headed beast,
Lion-fronted, a goat in the middle and a snake in the tail.
The youth, after having mounted Pegasus, the winged horse,
In other words, after having boarded a trireme, whose sails were like wings,
(The people round the Adriatic call their ships horses)
Having his own fleet, joined with the other triremes,
And he first achieved victory over the Solymi,
The Mylii or Mylassites, according to the others.
Tzetzes says that the Solymi happen to be the Hebrews,
Whom Homer depicts ruthless as lions.
With a second fleet, he vanquishes, in turn, the Amazons,
Whom (Homer depicts) haunting the precipices and dwelling the mountains,
Homer says that there were two heads,
The one of the Chimera and the other of the goat; About the third
Serpent head of the tail, now, learn,
And about the deceitful contrivance against the youth.
Since Iobates expected Bellerophon to be killed
Either in the battle with the Hebrews, or in the battle with the Amazons,
But not only did not Bellerophon die, but what is more he obtained a victory,
Iobates sets Lycian men in ambush in order to kill him.
But after Bellerophon dealt even with these bald-headed men,
Iobates gave him to his daughter Philonoe as a husband.

So then, he begets Isandrus, Laodameia and Hippolochus.

Now hear about his rising up to the sky with his horse,
And how he gets thrown off Pegasus' back
And how he wanders over the Aleian plain of Cilicia, being blind,
Now you will have the allegorical interpretation of every detail by Tzetzes, clearly and thoroughly.
The man was exalted through his victories, he had high thoughts in his mind,
Because of the victories, which he achieved via his triremes and the fleet,
And his other victories, as it happens to many people.
Because of this man's thinking in this way on account of the victories, of which I had spoken,
Out of envy of the wicked deities, Telchines, Erinnyes,
A fortune ill and malignant, the fortune of the misanthropic,
Compensated for the previous good luck of his,
And this fortune kills his son in the battle with the Hebrews,
This man's son, Isandrus; his daughter, in turn,
(This fortune) mowed down untimely via a severe disease;
(The very thing which the poet calls the archery of Artemis;
They say that the severe deaths are caused by the god Sun and the goddess Moon.)
So having been in this way deprived of his eyes, his children,
(For fathers deem their children to be superior to the light of the eyes)
Or having been deprived even of his mind out of sorrow for his children
(For the mind, according to Epicharmus, both sees and hears)
Round the Aleian plain of Cilicia
He was wasting all his time forsaken in the deserted lands,
"Devouring his own soul and shunning the paths of men,"
Being distressed and avoiding the gatherings of people.
Assuredly every sorrowful man and all the maniacs,
And all the wroth people, as Hippocrates writes,
Become misanthropic and they live far from people,
Considering the physical appearance of their congeners to be the appearance of a different genus.

Concerning "the misanthropic according to Hippocrates", 7.51 (Story 150)

I wrote this story, having anticipated by all means this one which has just been written;
Assuredly every sorrowful man and all the maniacs,
And all the wroth people, as Hippocrates writes,
Become misanthropic and they live far from people,
Considering the physical appearance of their congeners to be the appearance of a different genus.

That Thersites' name was recorded in epic poetry for insulting the heroes, 7.52 (Story 151)

Thersites, alongside the Greeks, was the son of Agrios and Dia,
He came from a noble family and Aetolia was his fatherland,
He was a first cousin to Meleager,
And to Tydeus, the father of this very man Diomedes;
He was peaked-headed, cross-eyed, cripple, hunchbacked and bald-headed,
Because he has fallen and he has been thrown off a lofty precipice,
After he had been driven away from the hunt for the Calydonian boar;
This man was recorded in epic poetry for insulting the heroes.
Neither for his lineage, nor for his deeds
Did Homer record him, but for his insults toward the heroes.
In this way the insults made the man noted.

What is the difference between wonder (*teras*), sign (*semeion*), evidence (*tekmerion*), symbol (*symbolon*) and likelihood (*eikos*), 7.53 (Story 152)

Now hear about the differences between wonder (*teras*) and sign (*semeion*),
And evidence (*tekmerion*), as well as, symbol (*symbolon*),
Likelihood (*eikos*) and parable (*parabole*) and paradigm (*paradeigma*).

Now learn to call a wonder (*teras*) everything that is unnatural,
As, for example, someone who has six fingers, or three feet or even three hands,
And everything which is alien to the most natural order.

The thing which may appear out of place and out of time on the whole,
Sign (*semeion*) you should call; Like a rose in the winter,
Like some strange beast which dwells out of its natural environment.

Now, learn to call properly evidence (*tekmerion*)
This one which assumes something that is unseen out of something visible;
For example, when you see smoke from afar, you assume it comes from a house.
The one which was done after careful consideration, and rather in times of war,
For example, once a dog's skin is raised on the spear,
It is a signal for fighting the enemies, and anything such as this,
Symbol (*symbolon*) you should call altogether, and likewise Judas' speech:
"The man I kiss is the one, arrest him."

Likelihood (*eikos*) is a reflection resulting from appropriate reasoning.
For instance, when you say, if a certain one walks during the night,
Either thievish or meretricious wrongdoings he pursues.

Now, here is the difference between the parable (*parabole*) and the paradigm (*paradeigma*);
Parable (*parabole*) is the likeness of the middle terms in an argument;
For example, just like the heavy rain waters the dry ground,
So do the sayings to the souls; or, as the winter chills,
The same does sadness to the souls; and all things of such nature.

On the other hand, the paradigm (*paradeigma*) derives from things that have already been done;
Look at the one who discourses on god, watch the one who speaks of gold,
We hear about Homer, what sort of person was Demosthenes,
And all the things of that nature, from where one must take an example.

Concerning "even though being more excellent regarding his race", 7.54 (Story 153)
For Thersites was the son of Agrios and Dia,
A descendant of the Aetolian royalty.

Concerning "that Phidias, after having made the statue of Zeus and Nemesis at Ramnus, inscribed on it: 'This is the statue of Agoracritus of Paros'",7.55 (Story 154)

Phidias, the legendary Attic sculptor,
Having also been a pupil of Geladas of Argos,
Wanting to please his beloved Agoracritus,
A man even though not gifted in sculpture,
After having made in the manner of the art of Phidias
The statue of Nemesis and Zeus at Ramnus,
To that man ascribes it, after having inscribed on it an inscription:
"This is the statue of Agoracritus of Paros".

Xenophon did the same thing regarding the *Cyrus Anabasis*;
For he ascribed a name to the work to please his beloved one:
"There is indeed the book *Cyrus Anabasis*,
This is the book of Themistogenes the Syracusan";
Although, in turn, it came to be called the book of Xenophon
So Plato, the philosopher, under the name of his friends
Wrote his *Dialogues*, and so did countless others.

Concerning "Reaping personal pains, according to Hippocrates", 7.56 (Story 155)

This is the Coan physician, the great Hippocrates,
His father was Herakleidas, his mother Phainarete,
Descended from Asclepius, he was the seventeenth in line.
After the sack of Troy, on the opposite coast of Rhodes,
Podalirius, son of Asclepius,
Beget Hippolochus, who begot Sostratus,
Sostratus begot Dardanus, Dardanus begot Krisamis,Krisamis begot Kleomyttades,
Whose son, Theodorus, begot another Sostratus,
And from this Sostratus was born Krisamis II,

From Krisamis II, in turn, was born Theodorus II.
From this Theodorus came Sostratus III,
Who begot Nebrus, who begot Gnosidikus, from whom Hippocrates was born.
To this Hippocrates I, son of Gnosidikus,
Was born Herakleidas, he and Phainarete
Were the parents of the great Hippocrates, also called the second;
He was taught the medical art by his father Herakleidas,
And by Herodicus of Selybria,
Gorgias of Leontinoi taught him rhetoric,
And after them, that man Democritus taught him philosophy.
Hippocrates, having been appointed keeper of the archives in Cos,
Burnt the ancient books of medicine
And the library. Having to flee from there for this reason,
He lived among the Edonians, in Greece and Thessaly,
Being a contemporary of Artaxerxes and Perdikkas.

Hippocrates sons' were Thessalus and Dracon;
He taught them and Praxagoras the Coan and others
The medical art. He wrote
Fifty three books. And then he died,
Being one hundred and four years old.
After he died, he was buried between Larissa and Gyrton.

Note that there are seven Hippocrates;
The first, son of Gnosidicus, the second, son of Heraclides,
The next, son of Thessalus, the son of Dracon, the two sons of Thymbraeus,
And the seventh Hippocrates, the son of Praxianax.
There were seven Hippocrates. But this one
Was depicted covering his own head with his cloak.
They say there are four reasons for this:
Either because he had a pain in the head, or because he travelled abroad,
Or because he wanted to show that this is the organ of reasoning

Or how it is proper to cover one's head during a surgery.
That is what the man did and in this way he is depicted.
Some mistakenly call the man an Empiric.
Soranus of Ephesus is my source for what I have said about Hippocrates.
This very Hippocrates, the physician, son of Heracleidas, the Coan,
Proved and he spoke in maxims, that the race of physicians
Shall reap other people's misfortunes as if they were their own.

Concerning the sack of Miletus in the play of Phrynichus, 7.57 (Story 156)

In the time of Darius, the father of Xerxes the Great,
The Persians sucked Miletus because of Histiaeus,
And established the Milesians in Ampe, a city of Erythraea,
However, for them did not mourn the race of Sybarites,
For whom the Milesians showed great lamentation before,
And all the youths at once had their heads shorn,
When Sybaris was taken by the Crotoniates.
Phrynichus the Athenian, made the *Sack of Miletus*,
Being a tragedian, the subject of his tragedy,
So that the whole theatre fell to weeping and wore black clothes,
He was fined a thousand drachmas by the Athenians,
Who also made an order, that nobody should perform that play.[59]
The sack of Miletus was foretold by an oracle before:
"Then, Miletus, contriver of ill deeds,
For many shall you become a feast and a glorious prize;
Your wives shall wash the feet of many long-haired men;
And others shall care for our Didymian temple."
Herodotus, the son of Oxylus, writes the story.

Concerning Orpheus who charmed everything, 8.1 (story 157)

59 Here begins book VIII of the *Chiliades*.

Orpheus was a Thracian, of the Odrysian tribe, who lived near Bisaltia.
He was the son of Menippe, the daughter of Thamyris, and Oeagrus.
Speaking allegorically, they say that he was the son of Calliope.
This is the twelfth story in line among the former ones[60].

Concerning "Menelaus wept and so Helen of Argos wept", 8.2 (story 158)

In the *Odyssey*, Homer introduces the son of Odysseus,
Along with the son of Nestor, visiting Menelaus,
In order to gain information about Odysseus.
As the memory of Odysseus sneaks upon them,
It makes everyone weep, Menelaus, Helen,
Telemachus himself and the son of Nestor.

Concerning the proverb "When someone asks for buckets, and we deny him the shovels", 8.3 (story 159)

In their proverbs, Didymus and Tarrhaeus[61] write:
"I was asking for shovels, and they denied me the buckets"
This is a fitting proverb that is used,
When someone receives something other than that which was asked,
Or when he gives something else instead of that which he was asked for.

Concerning the parasite who came too late to the morning meal, 8.4 (story 160)

Libanius writes somewhere about a gluttonous parasite
Who being invited to a morning meal and wishing to arrive there quickly,
Takes a horse from the racecourse.
But when riding his horse he reached the host's house, that looked like a stadium,

60 See 1.12.

61 Two compilers of proverbs, whose works were epitomised by Zenobius. Zenobius' own collection of proverbs is still extant.

And there was a post in the shape of the turning-post of a racecourse,
The horse thinking mistakenly that it was a hippodrome,
Was wheeling around the post until evening,
And the parasite was carried away by the horse against his will.
And hardly around evening, deprived of his meal and fallen he was carried away.

Concerning the saying "Many people commit wrong, but not even one is being wronged", 8.5 (story 161)

The saying: "Many people commit wrong, but no one is being wronged",
Is attributed to Socrates by Plato's writings.
This is an old Hesiodic proverbial saying.
For Hesiod says in *Works and Days*:
"He harms himself, who does harm to another.
And the evil plan is most harmful to the planner."
Such is the meaning of the proverbs that we quoted;
Many people live unrighteous lives, snatching up as many things as possible,
But the soul of someone, who is wronged, is not being harmed.
The paradoxical proverb of Hesiod
Says that the one who is being wronged is not being wronged at all;
But rather the one who commits wrong is being greatly wronged,
Doing wrong to his own soul by acting unjustly.

Concerning the feeding of the multitude by the Saviour with five loaves of bread, 8.6 (story 162)

In the Gospel, this becomes manifest to everyone,
That our Lord fed with five loaves of bread
So great a multitude of people, and twelve baskets
Full of broken pieces of the five loaves that were left over he brought forth.

Concerning "When a cuckoo cries", 8.7 (story 163)

Cuckoo is a bird which resembles the crow;
When the winter is over, it starts crying.
So then it delights all the human beings; For it heralds the arrival of spring.

Concerning the "weeks" prophecy of Daniel, 8.9 (story 164)

Foretelling the incarnation of the Saviour
Daniel spoke prophetically saying that,
The seventy weeks period of time shall come to pass
For the Jewish people, and it shall cause the sacrifice to cease;
Now truly, upon the appearance of Christ after the passing
Of four hundred and ninety years,
The legal sacrifices of the Jewish people shall come to an end,
And the preaching of the New Testament shall prosper.

Concerning "speaking many false things as though they were true", 8.10 (story 165)

In the *Odyssey*, when Odysseus, according to Homer's words,
Disguised as a poor beggar was asked by Penelope
What manner of man Odysseus was, and if he truly caught sight of him,
Among the many things he told Penelope, Odysseus also told this very thing;
"He spoke, and made the many falsehoods of his tale seem like the truth."

Concerning the one who is more talkative than the cicadas, and the mythical story of the cicadas, 8.11 (story 166)

The cicada, drunk with the beams of the sunlight
Becomes talkative and fond of singing; and if someone catches it,
It rather becomes more loquacious; wherefore the proverb
Says that it will seem to you that a cicada clings to its wings.
In this way the cicada becomes fond of singing due to the rays of the sun;
But if the winter arrives, it remains silent and ceases its chirping songs.

However, all female cicadas stay forever mute,
For the self-control of women, even if it does not persuade them.
Wherefore Homer also, acknowledging the loquacity of cicadas,
Compared them with the Trojan elders,
Who poured out the words, when speaking in public, like thick snowflakes.
But the stories which the bull-headed tell after fabricating them,
That Homer compared the men with the cicadas,
Because Tithonus, who was related to them by blood, having grown old
Was turned into a cicada naturally by Hemera,
This happen to be a foolish mythical belief that needs to be interpreted allegorically.
That Tithonus was the beloved one of Hemera you should understand it in this way:[62]
That he was long-lived and he was truly loved deeply
During the days of his life and for a long period of time.
But as soon as he grew old and in the fashion of the new-born babies
He was reared in the cradle, for the sake of sleep,
Wishing that he, who was babbling like a baby, would be renewed again:
Since cicadas themselves are renewed by casting their old skin, like the serpents;
For while the cicada chirps, it bursts in pieces, and a renewed one cicada emerges;
They said that when Tithonus grew old Hemera
Turned him into a cicada; that is to say, after a long time
Tithonus was once again revived anew.

Concerning the speechlessness of the Seriphian frogs, 8.12 (story 167)

Every terrestrial frog is mute;
The aquatic ones, however, which Aratus calls tadpoles
And noisy, are endowed with the ability of vocalizing, excepting only those from Seriphos.
For in that place even the aquatic frogs belong to the class of mute frogs,
Due to the fact that the water there is extremely cold.

62 *Hemera* is the Greek word which means the "day", but it is also a pun upon the name of the goddess Hemera or Eos or Aurora (the personification of the morn, dawn and daylight).

Concerning "For Harmonides by far more you, rhetor, than rhetor that Phereclus", 8.13 (story 168)

Homer that Phereclus, just as a master in art
And someone who fits together ships and thrones and everything else,
Allegedly named Harmonides after his father's name.
But seeing that even the rhetors have the ability of putting together their speech harmoniously,
I called the rhetor Harmonides, just like Homer.[63]

Concerning the parody and pasting technique of quotation, 8.14 (story 169)

In his book *On Method of Forceful Style*
Hermogenes teaches you the technique of pasting as well as the parodic imitation,
Saying that both of them sweeten the speeches.
Now learn what the pasting technique and the parody is.
If you cite a quotation from another source and have it woven into your writing,
Whether it is prosaic or metrical, you should call this a pasting technique.
For example, regarding the ravished maiden I speak in this way:
Judges, you are asking about the crime that this man has committed?
"He ravished a maiden and tamed her against her will."
This is a pasting technique, but certainly not a parody.
For I have quoted the verse of Oppian without altering it.

If, quoting a verse or a prosaic discourse of someone else,
I come to alter some words, then this is also regarded as a pasting,
As well as a parody, because it was paraphrased;
For example, regarding the very same discourse of which we have spoken before:
"A solitary maiden he tamed against her will."
And the one that is most wittily mentioned in the *Homeric Centones*:
"On his left side, he was having Paul, on the other side, he was grasping Peter."

63 A pun implied upon the name *Harmonides*, the patronymic "son of Harmon" and the idea of one who fits together, who joins things, harmoniously.

Now you have learnt what the pasting is and what the parody.

The technique of paragrammatism is closest to parody,
Although Hermogenes did in no wise speak of this,
I am of the opinion that even this technique happens to be a parody.
You should perceive the parody as the alteration of an entire word,
And the paragrammatism as the alteration of a single letter;
For example, since we say instead of *korax*, *kolax*,
We just substitute the letter *rho* for the letter *lambda*.

Now, you have learnt by me, what the pasting technique and the parody is,
While you have learnt along with them what paragrammatism is.
But, concerning the rhetor, I say in what manner he will paraphrase the words of others
And integrate them in his own speech, and so people will assume that these words belong to him.

Concerning the ones bitten by a snake and the curable water being drunk by some other person, 8.15 (story 170)

If someone, bitten by a snake, drinks in silence water,
After having soaked in water the dark handle of a knife,
Before the biting snake tastes the water,
He survives unharmed the damaging venom.
Should someone else bears a message to some person saying the following words:
"A certain one bitten by a snake lies at a distance
And he did not have the strength to come here",
The messenger drinks of the water of which we spoke,
And the diseased one gets the remedy from afar.

Concerning Typhon, 8.16 (story 171)

Typhon is also one of the hundred-headed daemons,
They say that he even battled Zeus once.

But now it is a violent wind, of a fiery nature,
Tearing up trees by their roots and breaking them off.

Concerning "For a long time I stayed speechless hearing the words", 8.17 (story 172)

In *Iliad* Homer, after the death of Patroclus,
Introduces Antilochus being ignorant of that event.
And after Menelaus told him of the misfortune,
Hearing his words, he stayed for a long time speechless,
And his eyes filled with tears.

Concerning the compassion of Crassus the Roman, 8.18 (story 173)

Crassus the Roman was prone to pity in his manners.
For raising a sea eel in a fish pond,
While it was alive, he adorned it with a collar set in precious stones.
The moray eel responded to his voice.
And after it died, he buried it weeping for it not within due limits.
Dometius mocked him for weeping
And he said: "Foolish, Crassus, you are shedding tears for the sea eel?"
"But I, Dometius, he said, am weeping for the fish,
I am weeping for the moray eel, a living being least kin to me,
But you did not even weep when you buried your three wives."

Concerning a historical word, the meaning of the *cenebria*, 8.19 (story 174)

Cenebria, in the proper sense of the word, are called the dead animals,
Which are useless as a food source and of no benefit,
Because they are not proper for food and they are worthless;
But now the ones which are slaughtered and used for food
I called *cenebria*, in a misuse of language.

Concerning "But what could I do? God brings all things to pass", 8.20 (story 175)

After Briseis has been taken away from Achilles,
The very woman who is also called Hippodamia,
This hero Achilles withdrew from the battle.
But as the Greeks were being defeated by the Trojans and killed,
Patroclus, after taking the armour of Achilles,
Went forth to battle; and having killed not a few men,
Finally, he gets killed by Hector;
Inevitably thereafter Achilles and Agamemnon
Accused one another for many things out of enmity,
Thereafter one of them says even this:
"But what could I do? God brings all things to pass.
Ate, the eldest of Zeus' daughters, who deludes all."

Concerning "Quick to come is one's satiety of chilling sorrow", 8.21 (story 176)

Homer says that satiety of lament comes quickly.
Now, whom he introduces saying that and in which book,
Either in the *Iliad* or in the *Odyssey*,
I know not exactly; But yet, these are the words of Homer.
For although Tzetzes is without books, although he even writes impromptu,
All these very things you see, and faster that fast,
As if he transcribed these things from some books, having them in front of him,
But still he composes every writing in the most accurate way.
So he becomes unbearable to all those who write falsehoods.
And if there is someone who doubts the hastiness and the improvised writings,
And the fact that all these things are being written down without any books,
Let he move directly towards us and learn from our labour,
And let him not become ignorant, learning exactly through experience.
Death becomes intelligible to Tzetzes, by transcribing.
He scarcely does this thing because he is deeply annoyed.

Concerning the death, such as which you know that Solon admires, 8.22 (story 177)

This is the first story in the first section[64],
Relating how Croesus the Lydian had asked Solon,
Whether he knew a man happier in life than he,
And how Solon did not bless him at all,
Instead he blessed Tellus and Cleobis and Biton together with them,
Whose lives came to an end fulfilling a useful cause.

Concerning the mucous earwax, 8.23 (story 178)

Slime, mucus, mucous discharge, discharge of liquid waste, mucous fluid,
Cypselos and *cypsele*, all these indicate the dirt secreted in the ears.
The beehives are also called *cypselae*.
But there is also the city of Cypsela, which took its name after some Cypselus,
Or because there are many beehives in that place.
And this is how Cypselus was given that name;
Being the son of Eetion, and, I think, of Labda,
His mother concealed him in a chest (*cypsele*),
Lest the Bacchiads should murder him. For they were searching for him.
Cypsele was indeed a spiral vessel.

Concerning "Though cutting our hair is a tribute to the sad dead" and concerning "But, that the spirit of man should come again, neither, etc.", 8.24 (story 179)

Homer introduces Pisistratus, the son of Nestor,
Saying to Menelaus, who was weeping at dinner time,
While reminding them of the manners of Odysseus;
"Though, Menelaus, it is a tribute paid to the ones who died, when we weep,
And at the same time, cut off our hair; But, I take no delight,

64 See 1.1.

In tears while eating, so cease weeping."
Homer says these words in the book of the *Odyssey*.

In turn, in the ninth book of the *Iliad*
Achilles scaring the ambassadors away says these:
That Agamemnon would not persuade him at all,
Not even if he offered him gifts more numerous than the grains of sand and dust.
For everything may be carried off as booty, and everything may be acquired,
"But, that the spirit of man can be brought back again, neither by raiding,
Nor by winning, when once it has passed the barrier of his teeth."

Concerning "But when the dust has drawn up the blood of a man, once he is dead, there is no return to life", 8.25 (story 180)

Aeschylus, as Homer, believing in the mortality of the soul,
Considers the soul to be an exhalation from blood,
As Marcus the emperor in later times;
Aeschylus, thinking that the soul is mortal according to Homer,
Even the words of Homer translates into iambic verses.
For exactly these words that Homer says, as I said above,
"But, that the spirit of man can be brought back again, neither by raiding,
Nor by winning, when once it has passed the barrier of his teeth."
Writing in iambic verses Aeschylus himself says in this way:
"But when the dust has drawn up the blood of a man,
Once he is dead, there is no return to life."

Concerning Socrates who says: "I will find a place much better than this one here", 8.26 (story 181)

Socrates the philosopher was about to drink the hemlock,
Because the Athenians thought he was impious, and he was imprisoned,
And forced to buy even the hemlock,
(O respite from misfortune!) so as to expire by drinking it,

Because they were saying that he could not acquire hemlock at public expense,
When some men approached him in prison,
Some of them to encourage him and others to lament,
That very man was most nobly philosophizing,
And he much preferred death to life,
Saying that he would find there a place better than this one here.
And truly even among the Greeks and the most impious men
Who live there he imagined there were punishments,
And rewards for both the good and the bad ones who live here.

Concerning the words which the spectre of Patroclus says to Achilles: "Not while I was alive were you unmindful of me, but now that I am dead", 8.27 (story 182)

In the *Iliad* Homer introduces the spectre of Patroclus,
Due to the fact that he was still lying unburied in the tents,
Urging Achilles himself to bury him,
And uttering this very idea, which Homer relates
In heroic verses saying in this way the following:
"Not while I was alive were you unmindful of me, but now that I am dead;
Bury me as quickly as may be, that I may pass through the gates of Hades.
Far do the souls keep me off, the phantoms of men that have done with toils."

Concerning the River Ilissos, 8.28 (story 183)

Ilissos is a river of Attica,
From where they say Boreas carried off Orithyia.
So Ilissos is a river, as I said;
But now I have called Ilissos the mouth of one of my friends.

Concerning the *Dodecacrunos* (of twelve springs) mouth, 8.29 (story 184)

Callirhoe happens to be a fountain of nine spouts in Athens,

The one which was also formerly called *enneacrunos* (of nine spouts);
But I have called in this way its mouth, *dodecacrunos* (of twelve spouts),
Just as it was called a long time before our time, in ages passing by,
Concerning this Cratinus the comic poet has written somewhere:
"Lord Apollo, fountains of flowing words
Splash out, his mouth has twelve springs,
An Ilissos in his throat; what can I say?"

Concerning the Attic fountain Callirhoe, 8.30 (story 185)

Of the mouth of twelve springs and Callirhoe,
I spoke to you beforehand, writing shorthand, as you know;
And without my knowing if the story concerning Callirhoe lies further below,
In turn you already have this very story added in writing.

What *larinos* is, 8.31 (story 186)

Everything which is big note to call in this way *larinon*;
From the name of a herdsman called Larinus,
Who was of largest frame and he was also eating to excess;
And also some fatted oxen were named Larinian after him;

In this way the big one is called *larinon*, either due to its size,
Or due to being quite enough and quite big to satiate even Larinus.
I also call this due to the food of the gulls (*laros*),
In other words, because it is able to fill even the big mouth of a gull.
For *larus* is a bird which swallows whole fish.

Concerning "as Pythagoras proved me silent", 8.32 (story 187)

Pythagoras, the hallmark of the ends of philosophy,
That is to observe silence for five years, was teaching the initiates.

This one was once asked, how long is the human lifespan?
Proving the finite duration of lifespan, revealing that it is short, he concealed it.
So did I write a letter to a friend which I have not sent;
Istrian stock fish, as it seems, my good friend,
As Pythagoras, you proved us silent.

Concerning the migration of the sun towards the South Pole and the Tropic of Capricorn, 8.33 (story 188)

They say there are five poles of the celestial sphere,
The Arctic and North Pole, which is always above the horizon,
The Antarctic, the South, which lies hidden,
The Zodiac and along with it the two Tropics,
The summer and winter Tropic.
But others do not call these poles but circles,
And they say there are eleven circles;
The five aforementioned ones and the Horizon,
The Milky Way together with them and over and above them all
The Meridian, the Equator and the two *Colures*.
But others of the all-wise race call them differently.
During the time the sun moves towards the South Pole,
And reaches the Tropic of Capricorn,
It is winter season. And on the contrary,
When it moves towards the North Pole and the Tropic of Cancer,
It is summer season; But now I must stop.

Concerning the *tribon*, the *peritiara* and the common *peribolaia*, 8.34 (story 189)

Tribon was once called the worn cloak of the philosophers;
But the black garment improperly
I called *tribonion*, the garment of the priests.

Tiara was a head covering of the Persians.
In later times, our people, who were awarded with a crown upon being victorious,
Had their own heads crowned with tiaras, that is to say *typhas*,
Such as this one which that equestrian statue
Of Justinian wears standing on the top of the column.
I even spoke to you of the *tiara*; Now, the *peritiara*,
Is the proper head ornament for citizens.

In turn, I call common *peribolaia*
All the ornamental garments, both white and dyed ones.

Concerning "To most mortals the haven of friendship is not to be trusted", 8.35 (story 190)

Euripides often celebrates friendship,
Contrariwise he disapproves, not within due limits, of one being friendless,
In the *Orestes* and the *Phoenician Women* and the other tragedies,
"To many people the institution of friendship, he says, is not to be trusted.
And it is a good thing to be prosperous, friendless men are unfortunate".

Concerning Polykleitos, 8.36 (story 191)

Polykleitos of Argos was a sculptor as well as a painter,
Many images did he paint and many statues did he make.
But two among the rest of his works were superior to the other,
A painted image, I say, and a statue;
Of which, the image was considered exemplary of the art of painting,
And the statue, in turn, exemplary of the art of sculpture.

Concerning Phidias, 8.37 (story 192)

Phidias was a pupil of Geladas of Argos,
Who modelled a statue of Heracles at Melite, a *demos* of Attica.

That Phidias was of the Athenian race,
Making bronze sculptures and sculpting and carving the wood.
It would take long to talk about his handiwork,
The ivory statue of Athena in Athens,
The wrought gold statue of Zeus, in turn, at Olympia,
And the bronze statue of Athena and likewise that statue of Hera,
This very statue of that Anthelios Apollo,
And the sculpture showing Heracles carrying out the dung of the cattle of Augeas,
And countless other of his handiwork;
Some of which were destroyed, some other were melted down,
While other have been uselessly wasted.
But there are some statues set up in the circus and the forum,
While the bust of Apollo stands at the Palatine Hill itself.

Concerning Alcamenes, 8.38 (story 193)

Alcamenes the bronze smith was by nationality an islander,
And he was a contemporary of Phidias and quarrelled with him,
As a result of which Phidias even risked his life and nearly died.
Alcamenes produced well-shaped statues,
Although he was unskilled in optics and geometry,
But he frequented places of public assembly and he was passing all his time there,
And he had worshippers and lovers and followers.
Phidias, on the contrary, being in accordance with the rules of optics and geometry,
And being a perfectly accurate artist in sculpture,
And making everything fitting for the positions, the occasions, the persons,
Striving for the decorum more than the others,
According to Tzetzes he even shunned public assemblies,
Had his art his only worshipper and lover.
And when on one occasion the Athenians wanted
To consecrate two certain statues to Athena,
Which were to be erected upon lofty pedestals,

Both sculptors started work submitting to the popular will.
Of whom, Alcamenes made the figure of the virgin goddess
Both delicate and womanly at the same time.
Phidias, on the other hand, being in accordance with the rules of optics and geometry,
And considering that the whole shape would seem much smaller in proportion to the height of the appointed place,
Formed the statue with the lips wide open,
And its nostrils distended,
And all the rest accordingly to the height of the columns.
And so Alcamenes' statue seemed to be better than that of Phidias.
Phidias was in great danger to have been stoned.
But, as soon as the statues were erected and raised up on their columns,
The work of Phidias proved the excellence of his art,
And thereafter Phidias was on everyone's lips;
The work of Alcamenes was ridiculed and Alcamenes himself was laughed at.

Concerning Myron, 8.39 (story 194)

Myron was a bronze smith, whose works were many,
But his most famous work even until our time,
Is the one which once stood on the Acropolis of Athens,
The bronze statue of a young cow with her breasts swollen.
It was said that a living calf bellowing went up to suckle from the cow.

Concerning Praxiteles, 8.40 (story 195)

Praxiteles was a sculptor in wood,
Who made many other works, but one of his most famous
Is the statue at Cnidus, the naked Aphrodite.
In white royal and Pentelic marble,
With which many people fell in love even madly,
And among these Macareus from Perinthus, who in his frantic desire

Wishing to set fire to the temple since his passion was not calming down,
Heard during his sleep the goddess saying the words of Homer:
"No blame on the Trojans and strong-greaved Achaeans,
Who for the sake of this woman have long suffered pains."
Therefore he had the Cnidian courtesan Ischas from the goddess.
Ptolemy writes this dedicating it to Tertulla,
If by any chance you know Ptolemy Hephaestion.

Concerning Zeuxis, 8.41 (story 196)

Zeuxis was a painter, I suppose he was even from Ephesus,
He painted countless pictures,
In Ephesus there is a picture of Menelaus himself,
Pouring out libations for his brother, soaked in tears.

Concerning Apelles, 8.42 (story 197)

Apelles was also a painter, a native of Ephesus,
And a contemporary of Ptolemy; we must not omit the other details.
How he was calumniated by the painter Antiphilus
And how he painted a picture illustrating this very calumny,
A picture entirely artistic, many others have mentioned this incident,
Lucian the rhetor writes about it in a loose manner.

Concerning Parrhasius, 8.43 (story 198)

Even this Parrhasius was a painter from Ephesus,
Having skilfully painted many other paintings,
And among them, Megabyzus himself in the land of Ephesus,
Alexander the Great, the son of Philip, admired this painting,
And the *Menelaus pouring libations* of Zeuxis, of which we have spoken,
And the painting of Timanthes illustrating the *Death of Palamedes*,

“A great din was accumulated and poured out in my soul and violently fell upon it.”
Aeschrion wrote these words in the *Ephemerides*.
This Aeschrion was a Mitylenaean by race,
Having written both epic and iambic poems as well as so many other.

Concerning Stasicrates, 8.44 (story 199)

Stasicrates was a bronze smith and a native of Bithynia.
He lived at the time of Alexander the Great.
He modelled statues that were supercilious and vain,
But not representing the features of those he portrayed.
And he said to Alexander: “I will model a statue of you,
Moving the earth and the sea, like Xerxes before you”.
Noway did Alexander want such a statue,
But one modelled in his own likeness.

Concerning Lysippos, 8.45 (story 200)

And this Lysippos was a man who modelled bronze.
He was from Sicyon, near Corinth,
A contemporary of Alexander, son of Philip,
Making statues with utmost likeness of the ones he portrayed.
Alexander rejoiced in his sculpture.
For he portrayed Alexander even with his neck bent on one side,
As if he looked up with his face to the sky, and he portrayed everything exactly,
Like the kind of man that Alexander of Macedon was,
So that the viewers behold Alexander instead of the monument,
In this monument an epigrammatist inscribed:
“The bronze statue seems to proclaim, looking at Zeus:
I place the earth under my sway, you, Zeus, keep Olympus.”

This Sicyonian sculptor, Lysippos,

When Alexander had let slip an opportunity,
And was vehemently disheartened for its loss,
Most skilfully made him an effigy of Time,
Hence advising everyone no to let time escape by,
He depicted Time deaf, bald-behind, wing-footed mounted on a ball,
And offering a knife to his follower.

Concerning your little frogs with the swollen jaw, 8.46 (story 201)

Aristophanes wrote about frogs in his play,
In which he mocks the outcasts, the foolishly wise men,
Who compare themselves with the ancient men of native mother-wit,
For having young lovers, bawlers, untimely crying out loudly,
Those men who gain great glory not from reasoning and judgement,
But from the inconsiderate voices they utter after the manner of the lake frogs.
In this way now I called the lovers little frogs.

Concerning Autolycus' thefts, 8.47 (story 202)

Autolycus was a son of Hermes, the father of Laertes,
Thus the grandfather of Odysseus, but being extremely poor,
He was gifted by Hermes with the art of stealing,
So that to excel in thievery that Egyptian thief,
And that Babylonian thief, whom Herodotus writes about,
And Eurybatus, who is being talked about a lot by the Greeks,
And Agamedes himself together with Trophonius,
And so as to surpass the very nature of the quicksilver and every thief.
For whenever he stole, he replaced the stolen goods and returned one thing for another.
So the receivers thought they were getting their own things back again,
Not that they have been deceived by him and were receiving different things,
He would steal a very good horse and give back a scabby ass,
And made it seem he had returned the former;

And when he conveyed away a young girl to be his bride, he gave back again
Either a Silenus or a Satyr, some weakened little old man,
Flat-nosed, toothless and bald, runny-nosed, one of the ugly,
And her father thought of him as his daughter.
In his satyr play *Autolycus* the whole story
About him Euripides has written accurately[65].

According to the comic poet: "Biting myself, but still laughing", 8.48 (story 203)

Aristophanes fabricated in his play *The Frogs* a story,
That Dionysus unable to tolerate the unmusical poets
Was about to descend into Hades, to retrieve a poet,
A man among the ancient ones, who composed poems skilfully,
And not in the manner the outcasts of our times compose nonsense poems.
Being about to descend into Hades, he covers himself properly with garment,
So as the many dead in Hades would think of him as Heracles.
He even wears the lion skin and carries the club;
For these were the attributes of Heracles;
But he even wears his regular most feminine clothing,
The yellow dress and the high boots; he comes before Heracles,
To ask him about the most reliable passage to Hades.
Heracles, upon seeing him wearing the double disguise,
The male attire suitable for Heracles,
And the feminine clothing which is suitable for him,
Laughs and although he was biting himself, he could not stop laughing.
So do I laugh at the fraud, in this way of these I have spoken.

Concerning Lycophron of Chalcis, 8.49 (story 204)

There were several men of the name of Lycophron,
Lycophron, the son of Mastor, as Homer somewhere writes,

65 No longer extant.

And others, wise as well as foolish men, under the name Lycophron.
But this Lycophron was the son of Lycus, or Socles,
A contemporary of Ptolemy,
He composed many satyr plays, tragedies,
And a book, which he entitled *Alexandra*,
On which Tzetzes wrote an exegesis, and other plays.
Someone made a claim upon this exegesis,
And not the book saying that it has been explained at length by him;
But he interprets on the whole everything that is stated in this book,
And hides the book, and says to his disciples,
That the very things which he interprets are the children of his own reasoning,
Reviling and attacking Tzetzes even in his absence,
Until many of the frequenters, in his cell
Entering stealthily, found the book,
And the interpreter was despised in this way,
Being distressed and especially at those who have received benefaction from him,
Therefore he was appointed the fate of a public enemy,
So that he was even treated spitefully by those who have received his kindness.
The ungrateful, licentious and thrice-sinful men
They have perceived, having no need of the tripods of the oracles.

Concerning the bird of Athena, the *Athene noctua*, 8.50 (story 205)

Aesop introduces somewhere in his own fables
Zeus, intending to create a sovereign over the birds,
Announcing publicly the appointed day, on which he intended to do this.
And while all birds were bathing in river water,
The jackdaw, which was the most deformed of all the birds,
Adorning himself with the feathers discarded by all the other birds
Seemed to be the most beautiful of them all.
But the *Athene noctua*, upon recognizing its own feather,
Was the first to strip the jackdaw of his plume as well as the rest of its feathers.

And the jackdaw was exposed for the jackdaw that it was from the beginning.
Jackdaw was shown to be king of all birds in borrowed plumes.
This is the meaning and the moral of the fable,
Many strangers by stealing the work and collections of others
Think that they surpass those who are virtuous by nature and hard work.

That is the way the story goes; the jackdaw is,
According to Homer and Aratus, Bubrias[66] and the others,
The smaller crow which nests in the roof openings.
Simocatta and others together with him say in turn,
That jackdaw is the best-looking bird.
Wherefore I think that the details of the mythography were somehow fabricated,
According to which the jackdaw was exceptionally deformed before, but taking the plumes of every bird,
It rendered itself the most beautiful of all the birds.
For it thinks it has the plumage of all the other birds.

You who put the jackdaw to the test, 8.51 (story 206)

Now a reversal of stories has occurred, child;
In the story of the *Athene noctua* the story of the jackdaw was written.
And note the sharpness of Tzetzes' mind,
How he, without delay, upon seeing the second story after the first one,
Rapidly wove together for you the two storylines into one single story.
Because the story of the jackdaw was written in the story of the owl, child,
In the story of the jackdaw I will relate to you the story of the owl.

The *Athene noctua* is said to be the bird of Athena,
Therefore Athena had in her own shield
Painted on her breast plate both the owl and the Gorgon,
The Gorgon, signifying the dreadful spirit,

66 A reference to Babrius, the typo is in the original text too.

The *Athene noctua*, signifying the profound wisdom.
For wisdom discerns everything that is obscure and concealed,
Just as the owl sees in the dark night.

Concerning the drones, which harvest the honey belonging to another, 8.52 (story 207)

The drones are animals bred up with the kin of bees,
For at the same time along with the bees they even procreate.
They happen to be bigger than the bees and without stings,
And they serve the bees, by carrying them water.
They do not produce honey, as the bees.
And as they have large bodies, they eat a lot of honey.
Wherefore the bees in early winter
Kill them because they are afraid, lest they should die from lack of food,
When the heavy winter arrives, and there would be no available flowers,
Whence they would be able to gather their food and honey.
For the drones, as I said, devour a lot of honey.
Note that the drones happen to be of such kind altogether,
Consuming in this way the fruits of the bees' labour and work.
Whoever says something else writing about the drones,
He has been acquainted with neither the things concerning the bees, nor these concerning the drones.

Concerning "Agree with the lad proclaiming that honey is acquired by the bee's labour", 8.53 (story 208)

Learn that this happen to be an ironic figure of speech.
For who does not know that the honey is acquired by the bee's labour?
In this way he himself has spoken employing the method of forcefulness;
Agree with the one who says that the honey belongs to the bees,
Or, in other words, he says that our labours are deemed to be ours.
Even Philip once did this very thing to the Olynthians.
For when once Lasthenes had betrayed Olynthus to him,

And the rest of the traitors of their race,
The Macedonians called them traitors.
As they were saying to Philip: “Do you hear, king,
How the Macedonians call us traitors?”
As the king wittily countered them,
Fittingly quoting from Aristophanes comedy;
The Macedonians, being ignorant, call the trough a trough;
That is to say, they call things what they are.
You are traitors, so that is what they call you.
Aristophanes says that in a comedy:
“I am rustic, I call the trough a trough.”

Concerning the proverb saying “even the stones will cry out”, 8.54 (story 209)

We say this proverb for things that are excessively obvious.
It is called a hyperbole by the poets and rhetors.
For the stones, the wood, the metal and everything inanimate
Do not have naturally the ability to speak and utter voice.

Concerning the Indians, 8.55 (story 210)

The land of the Indians lies in the eastern parts of the earth,
Being the first to first partake in the sun’s rays;
It is the first to see the sun as it rises.
It is a big country, surrounded with water,
And watered by rivers, spice-producing,
Very full of metals and beasts of strange nature,
Blissful, heavily populated, bigger than all the other countries,
Shaped like the figure of a rhombus and a square.

Concerning the pillars of Dionysus, 8.56 (story 211)

Near the mountain of Hemodon
Some people have set up pillars, the pillars of Dionysus,
And not those of Thebaeus and Zaboscuteles,
Just like some people think, people of both ancient and modern times;
I say these are the pillars of the Egyptian inventor of viticulture,
Noah, and Osiris, Deunyssus, Dionyssus.

Concerning the eastern Oceanus, 8.57 (story 212)

The Oceanus, according to poets, rhetors, philosophers,
Historians and geographers along with them,
Is regarded by some people as some sweet sea,
Which is also called by them Outer Sea,
As an island encircling the whole inhabited world,
And producing all the inner seas.
Some others think of Oceanus as a river encircling the inhabited world.
Ptolemy is the only one who does not say that the Oceanus encircles the whole world,
And that there is some place towards the South, which is not encircled.
Everyone says that, originated from this Oceanus, of which I have spoken,
The seas, the lakes, the rivers, the wells, the whole body of waters,
Rush out with violence and flow into our inhabited world.
For out of the Zephyrus and on the West one flowing mouth of the Oceanus
Forms every sea, that is known to us,
The Hispanic, the Iberian, the Celtic, the Ausonian,
The Sicilian, the Cretan, the Aegean, the Pamphylian,
To speak simply, each one of our seas that you hear of,
And also the Euxine Sea, just as many people say.
The natural philosopher Strato, just as Strabo writes,
Says that the Euxine Sea was like a closed lake,
Originally, as the Gaderian Sea,
And the Sea of Rhegium, the one closest to Rome,
And he says that the rivers and the earthquakes, that burst, formed a communication

Of this very Euxine Sea, of which I have spoken,
With the mouth of the Byzantium and the Propontis
And the Hellespont itself; the rest of the seas,
I am talking about the Gaderian Sea and the Sea of Rhegium,
Are formed in open orifices near them.

Out of the Zephyrus and on the West one mouth of the Oceanus,
Originated from Gadeira, forms all of our seas.
Another oceanic mouth on the northern part,
Flowing inside, formed the Hyrcanian Sea.
In turn, two other mouths on the South
Formed a passage to the Persian Gulf and the Erythraean Sea.
In this way the inner Oceanus flowing through four mouths
Forms the four seas, of which I have just spoken.

There are different names for the outer parts.
For at the same time Hesperian Ocean is called,
And Atlantic Sea the part towards the West,
The one towards the North, the Saturnian and congealed one is dead.

Eastern Ocean and eastern Sea
Is called the one towards the land of the Indians and the sun-beams.
The one towards the South and the southern parts
Both Persian and Erythraean Ocean,
Arabian is called and Sea of the Ethiopians.

Concerning the island of Taprobane, 8.58 (story 213)

Taprobane is the biggest island of the Indians,
And more excellent than all the islands of the inhabited world.
On this island there are elephants and countless beasts
Of strange nature and strange and of monstrous shape,

And snakes that excel in the whole nature of snakes,
Eating the elephants employing the following artifices;
They coil around the legs of those beasts
And eat them easily, after dropping them to the ground.
Many times the snakes themselves get killed together with those
Which fall on them and kill them with their weight.
In the heads of those snakes there are also stones,
Most highly valued, many of them being self-carved,
Bearing even seals; that in one particular of them even a chariot
Engraved on its own you could discern, countless men say,
And Posidippus himself writes somewhere in verses.

Concerning the Indian island which is called golden, 8.59 (story 214)

There is an Indian island which they call “golden”,
But others call it a peninsula, not an island.
The Hebrews call it *Ophat* in their own tongue.
It has gold, and all sorts of gemstones,
But it is much more filled with the green gemstone.

Concerning the side of Zephyrus, 8.60 (story 215)

There are twelve winds, whose names are these:
Apeliotes, Eurus, Euronotos and Notos,
Libonotus, and then Lips, Zephyrus and Thrascias;
Some people call the wind Argestes instead of Thrascias;
And Aparctias and Boreas and Meses and Caecias.
You also need to know whence each of them blows, learn.
If you stand as looking towards the sunrise,
With everything behind you being towards the west,
Note that Apeliotes blows from the sunrise itself,
Towards the land of India, and then Eurus itself blows,

Towards your right hand and the right side of India.
Following Euronotos, which blows from Persia,
And the Red Sea, that is also Arabia.
Notos over the Ethiopians themselves and the Egyptians,
I am talking about the eastern ones, blows.
Libonotos separates Libya and Egypt;
Lips lies after him towards western Libya.
You are fully informed about the places on the right side of the earth towards Lips.

Zephyrus blows opposite to Apeliotes,
From Gadeira itself and the Iberian Spanish.
You recognized Zephyrus from the back side of your chine.
Now from the back and left-side parts
Move on in turn to the eastern parts of Thrascias.
Thrascias blows over the British and Tyrrhenian land,
The Romans and the Germans and countless others.

Following this very Thrascias, advancing towards the east
The Aparctias wind blows over Thule,
Both of them bind close together the Latins and the Italians.

Following Aparctias, Boreas blows over the Scythians and the Euxine Sea,
Whereas over the Hyrcanians and the Colchians the wind Meses blows,
Caecias blows over the Hemodian mountains,
Which lie in the left-side places of India.

Concerning the island of Gadeira, 8.61 (story 216)

The island that is now called Gadeira
Was called in older times Cotinusa.
Write the syllable *ga* of Gadeira with both a short and a long vowel.
The Greeks say that Gadeira is the neck of the earth;

For it looks like the neck of the earth; wherefore one has to write it with a long vowel.
In the Phoenician language Gadara stands for the stone-paved roads,
As the Hebrews call Gabatha the stone-paved places.

The Phoenicians founded Carthage in the lands of Libya
And they also founded Gadeira, after coming from Phoenice.

There is also a city under the name Gadara in the Phoenician land,
From which the rhetor Apsines of Gadara has come.
You have learnt that for the Greeks the word Gadeira has a long vowel,
As it derives from the words *ge* (earth) and *deira* (neck); but in the Phoenician language
(For Gadeira, as we said, they call the stone-paved roads)
It has a short vowel; for it does not derive its meaning from the word *ge*.
But it just happens to start with the syllable *ga*.
Perhaps the word is of a foreign origin, and for that reason it is written with a short vowel,
As *Gaion*, *Garamantas*, *Gabala*, *Galaxian*,
And every other word which starts with the syllable *ga*,
In the Greek language and the language of the barbarians,
Except that it was turned into the letter *alpha* in the Doric dialect,
As *Gadeira* and *gapeda*, *garyein* and words such as these.

Concerning the river Baitis of Gadeira, 8.62 (story 217)

Baitis is a river in the Baitic land of the Spanish.
For there happen to be three provinces of the Spanish,
The province of Hispania Baetica, Lusitania and Terraconensis.
Baitis and Bailon are rivers of the Baetica,
And so the river Barbesolas and Portos and Mageth.
There are also cities called Barbesola and Bailon and Mageth,
And the city of Calpe, there is also a mountain and a column under the same name.
And together with them another city, Baisippo.
And the city of Cotinusa, and the island of Gadeira.

There is also the Marianus mountains; who could tell you everything?

Concerning the isles of the Hesperides and the British isles, 8.63 (story 218)

The British isles lie towards the Thrascias wind;
The two biggest isles of them all are, Iuernia first
And Alubia after it; these are before all the others.
There are also thirty other isles, called Orcades,
And Thule is the closest one to them, another very big island,
Lying closest towards the place where Aparctias blows.
Hesperides are included among those thirty isles.
For they lie towards the western parts of Britain.
Dionysius speaks only of three cities.

Towards the blasts of Notos and turning to go southward, 8.64 (story 219)

The position of the inhabited world looks like the lowercase letter *o*.
I divide the *oikoumene* into four parts,
East and West, North and South.
A wind blows from each of the four directions,
The Apeliotes wind blows from the East
Zephyrus from the West, Boreas from the North,
And Notos from the southern parts.

Concerning the inhabitable and uninhabitable parts of Ethiopia, 8.65 (story 220)

Towards the southern part, from where Notos blows,
Towards your right hand, as you stand, just like I said,
First there is the stream of the southern Oceanus
And beyond that lies the uninhabitable part of Ethiopia.
Next after that in turn the inhabitable Ethiopia
And following that Egypt separated by the Nile

From the boundaries of Ethiopia; I call eastern parts,
Both Ethiopia and Egypt in like manner.
For towards their eastern parts Notos blows.
Whereas Libonotos in turn separates in Libya
The western parts of Egypt and Ethiopia;
Whereas I call the western parts, the uninhabitable world.
For even according to Homer there are two separate lands of Ethiopia:
"The one where Hyperion sets, the other where he rises."
He speaks of the inhabitable lands but not of the uninhabitable ones,
He in no way wants to delineate the tribes of the Ethiopians,
The bird-eaters, the unaffected ones, the fish-eaters,
The wood-eaters, and the rest, whose names are countless.

Concerning the arctic and northern region, 8.66 (story 221)

The place which lies towards the north part of the inhabited world
Arctic is called, due to its proximity
To the celestial pole, I speak of the Arctic one.
For in this Helice, *Arctos* (Ursa) and Cynosura
Were placed, lying along it,
Being always visible above the horizon, but not, as yet, sinking below it.
In this way the northern region of the inhabited world
Arctic has been called out of the Ursa constellations of the pole.

Concerning the Agathyrsi, 8.67 (story 222)

The race of the Agathyrsi is a northern nation
Dwelling between the winds Aparctias and Boreas;
Much rejoicing in the Dionysian worship and fennel wands
The race has been called Agathyrsi, a name most suitable for it.

Concerning the Geloni, 8.68 (story 223)

Even the race of the Geloni is a northern nation, as the race of the Agathyrsi,
Dwelling in the middle of Aparctias and in the middle of Boreas,
Located in a more southerly region than the race of the Agathyrsi,
Inclining towards the Euxine Sea from Boreas.

Concerning the Maeotian Scythians and the Caucasian Scythians, 8.69 (story 224)

There are three tribes of the Scythians, learn their names:
The Maeotians and the Caucasians and the Oxiani.
Maeotis is a lake located nearest the North.
Maeotis itself among the Greeks is rich according to its name,
As a mother and a midwife of all the fish populations,
As many of them as they move towards the Euxine Sea and towards us.
The very same lake is called *Karmpaluk* among the Scythians;
The *Karmpaluk*, translating it in the Greek language, means the city of fish;
For the *Karm* means the city in the Scythian language, whereas *Paluk* means the fish,
And pronouncing them quickly, they come to signify one single word, the *Karmpaluk*, Maeotis.
Towards the North is located the lake *Karmpaluk*, Maeotis;
Maeotians are called the Scythians who dwell near this lake.

The ones who dwell near the Scythian mountain of Caucasus,
The one closest to Hyrcania, just where the Unni, Uzi dwell,
Where even the wind of Meses blows,
(I do not speak of Caucasus, the mountain of India)
Have been called in turn Scythians Caucasians.
Those who dwell beyond the sea of Hyrcania,
Beyond the wind of Meses towards the part of Caecias,
And Sugdiada itself, whose river is Oxus,
And Sacas and the extremities of the Indian mountains,
Those Scythians whom Herodotus call the eastern ones,
Are the Scythians Oxiani and the eastern Scythians.

Concerning the earth and the sea, the strong-flowing Oceanus has embraced them with his wet arms, 8.70 (story 225)

The Oceanus according to others encircles the inhabited world.
Whereas Ptolemy does not say that he encircles the entire world,
And that there is some place towards the South, which is not encircled.

Concerning the Thessalian soldier who concealed himself at the court of Lycomedes, 8.71 (story 226)

As Achilles of Thessaly, from his homeland of Phthia,
Having just married the daughter of Lycomedes,
Whose name was Deidamia, from whom a son named Pyrrhus was born,
Spent time with her in the bridal chambers,
Some people fabricated the stories, that being afraid of Hector
Thetis hid him at the court of Lycomedes,
Dressing him up as a maiden in female attire,
Lest he should perish after sailing along with the Greek fleet.

Concerning "Compared with the bee do not become more ungrateful than the drones", 8.72 (story 227)

The drones are animals bred up together with the bees,
They are very big and without stings, and carry them water.
In wintertime they get killed by the bees,
Lest the bees should die from lack of food.
For the drones having large bodies
Consume a lot of honey by eating it.
I said, do not become more ungrateful than the drones,
Seeing that devouring the honey, as I said, the drones,
Do not become ungrateful to the bees,
Since they offer the service of carrying them water in return.

By interpreting the books which are fully related by us,
Not only you seem ungrateful to the benefactors,
But also you speak foolishly and secretly in a most indecent way against us.

Concerning, "lest in any way, just as Pindar says, should we turn the Muse to silver according to Simonides, she should no longer look out for the poor", 8.73 (story 228)

The lyric poets in former times composed poems without pay.
Simonides was the first to compose poems at a wage.
For he made two chests,
He called the one the chest of gifts (in cash), the other of favours.
He put the money he received after composing poems in the chest,
Which he called the chest of gifts; finally it was filled;
Whereas the chest of favours was empty.
So whenever someone asked him to compose a poem without pay,
He used to say, "there are two chests in my house,
One for gifts, the other for favours.
Whenever I open the chest of gifts, I find,
In it everything that might meet my needs;
But opening the chest of favours, I find it empty,
And I am not able to buy anything useful out of it."
Speaking in this way he turned all of his writings into silver,
As both Anacreon himself and Callimachus say,
And countless other notable men.
This Simonides did not compose praise songs for gods,
Avoiding composing for free; he composed praise poems for youths,
From whom he received much and quite sufficient gold.
When he was asked by some people, "why don't you compose for gods,
But you compose praise poems for youths?", Simonides replied:
"The youths are my gods, because from them I receive my payment."

Concerning "not even the one who comes in the evening, according to Callimachus of Cyrene, do they love", 8.74 (story 229)

That poet Callimachus of Cyrene,
Concerning someone who is unable to keep a friendship consistent,
But he vacillates and suddenly changes his mind,
Says these exact words, hear them and learn:
"At eventide they love, but at dawn they hate it."

Concerning the Aesopian hound biting the hare, pretending to kiss it, 8.75 (story 230)

Aesop the mythographer introduces the hare and the hound
Wanting to play with each other, joined together in friendship.
But because this kind of friendship is incompatible,
Between the breed of hounds which are fond of hunting and the species of hare,
He makes the hound, that seems to play with the hare,
Biting it all the time, as if it was kissing it.

Concerning the historical words *boulutos* and *grammateion* and *grammation*, 8.76 (story 231)

Boulutos is the time when the land workers
Release the oxen from the plough and their labour,
And return to their homes toward evening.
You have learnt which period of time the word *boulutos* indicates;
But now learn what the words *grammation* and *grammateion* mean;
Grammation is the letter, whereas *grammateion* is the writing tablet.

Concerning voting by show of hands and what the method of former voting was, 8.77 (story 232)

In former times, either a general or anyone else of the magistrates
If they were about to appoint, they were calling them by their names.
If the one proposed for election was approved by the Assembly of people,
Everyone raised their own right hands up to a height,

At once that one was elected to the magistracy.
Learn that that was the method of former voting.
But if the one occupying the magistracy was not acceptable,
They either did not raise their hands at all or they raised them slightly.
And being considered unworthy of the magistracy he was eliminated by lot.
If the number of people who raised their hands
Was equal to the number of those who on the whole did not raise their hands,
They deliberated in turn many times on this matter.

Concerning the difference between a *sunodos* and a *sullogos*, 8.78 (story 233)

Learn the difference between a *sunodos* and a *sullogos*.
Sunodos is the gathering of people from numerous cities,
Whereas *sullogos* is the meeting of people from a single city.

What is the difference between a *paraplex*, a *maenomenos*, an *oneiropolos* and a *oneirotton*, 8.79 (story 234)

Paracope (delirium), *mania* (frenzy) and *melagcholia* (melancholy),
What is the difference between them, now learn clearly.
Paracope (delirium) and along with it *paraplexia* (madness),
Are some kind of mild derangement, as moderate fever.
Now I do not speak of the terms *apoplexia* and *hemiplexia*.
You have learnt what the *paracope* is and what the *paraplexia*.

Melagcholia (melancholy) is the profound confusion of the mind,
Darkening the mind out of the black bile,
Rendering frivolous and faint-hearted those who suffer from it.

Mania (frenzy) is the total displacement of the mind,
Savage they are and hard to live with all those with whom they are in company,
So they draw stones and swords and they strike any chance person.

And many times they even destroy the flesh of their own people.
That happens due to the yellow bile that boils over.
These are the differences of which I have now spoken
Between *paracope* (delirium), *mania* (frenzy) and *melagcholia* (melancholy).

Now learn about *oneiropolein* and *oneirottein*.
Oneirottein means having an emission of semen during sleep.
Whereas *oneiropolein* means either dreaming during sleep,
Or interpreting skilfully the dreams.

Concerning the derivation of the word *tyreuontes*, 8.80 (story 235)

The act of contriving by trickery and intrigue was named *tyreuein* after the Tyrrheni.
The word *tyrannos* (tyrant) got its name after them as well.
For the Tyrrheni are very violent and beast-like people,
Sacrificing people even for Hieron.
So contriving by trickery and intrigue was called *tyreuein* either after those,
Or after the milk, which we make into cheese,
Stirring and twisting up, curdling by rennet.

Concerning the derivation of the historical word *atopon*, 8.81 (story 236)

Atopon (strange), lacking argument construction and proof deduction.
We name topics the proofs and the exhibited arguments,
After the places where the hunters waiting hidden,
Destroy and kill the beasts with their bows.
Homer calls those places *prodocas*.

Concerning the derivation of the word *scaiorousin* (to devise mischievously), 8.82 (story 237)

Scaion (ill-omened) means anything left-sided and useless,
Ora is considered the concern that is to say the idle will

And anything evil and base is called *scaioria* (mischief) after that,
Or after the left-handed boxer, who prevails through cunning means.

Concerning the one who does not even do the wrongdoers wrong, 8.83 (story 238)

Charillus the Laconian was Lycurgus' brother.
As he was commended for his goodness,
Some of the Laconians said: "how can he be good,
The one who does not even do the wrongdoers themselves wrong?"

What the *catharmata* or else *pharmacoi* mean. Whereas the words *pharmaceis* and *pharmacopolai* have different meanings, 8.84 (story 239)

In the twenty-third story it was written
Notwithstanding that in the twenty-third story of this tablet[67],
What the *pharmacos* and *pharmaceus* mean, I will speak of it even now briefly.
Pharmacos is a *catharma* such as this:
After having burnt the ugliest of all men (just as I said before)
To purify the city from its biggest calamities,
They scattered his ashes almost all over the city.
So that is the *catharma* which they called before *pharmacon*.
The *pharmaceus* (poisoner) is the one who uses drugs to kill.
Call both *pharmacergates* (apothecary) and *pharmacopoles* (druggist),
The one who makes and sells the drugs.

Concerning the drugs against venomous beasts and common *antipathy*, 8.85 (story 240)

The makers of antidotes against the venomous bites of beasts
The snakes and the vipers, the poisonous beasts,
Take and cut off their heads and tails,
Having prepared countless condiments, as it is appropriate,

67 See 5.30.

Out of those they prepare the common *antipathy* (antidote) for everyone.
In this way, bad people and intriguers, it is proper
That we all cut them off and produce common antipathies against them.

Concerning the infatuated and melancholy mad ones, 8.86 (story 241)

Being both infatuated and deranged
Is some kind of mild wandering of the mind, as I said.
Being a melancholy mad means to have the mind darkened by the black bile.

Concerning how much care the jackdaws bestowed on the realm, 8.87 (story 242)

When some people are utterly and by all means free from care,
Say the proverb, the one of Tzetzes:
"For how do the jackdaws care for the realm?"

The proverb that says: "or how do the eagles care for the laws of Plato?", 8.88 (story 243)

Note that this is also a similar proverb,
Being of Tzetzes, even this one and others following that:
"For how do the eagles care for the doctrines of Plato
And his laws concerning the harlots, which are unlawful, unrighteous,
And they write that the women are at the disposal of everyone?"

The proverb that says: "and the nightingales for the rational calculation of Aristotle", 8.89 (story 244)

Note also this proverb equal to the other:
"For how do the nightingales care for the rational calculation?
Or for such sort of Aristotelian books?"

If you wish, add also this proverb "and of Chrysippos", 8.90 (story 245)

Learn that this is also a proverb of Tzetzes,
Similar to the aforementioned proverbs:
"For how do the nightingales care for the rational calculation
Of both Aristotle and Chrysippos?"
Chrysippos was highly skilled in dialectic.

Concerning Artaxerxes *Macrocheir*, or Tanuoxarces according to the Persian appellation, 8.91 (story 246)

The Greeks gave Artaxerxes the surname *Macrocheir* (Long-Hand),
Since one of his hands was longer than the other.
The Persians call the *Macrocheira Tanuoxarcen*.

How the city of Hadrian is called Aelia, 8.92 (story 247)

Hadrian was the son of Hadrian Afer,
After being married to Trajan's sister, he became a brother-in-law of Trajan
And after Trajan's death, he became an emperor,
He once marched against the Scythians and chased them
Around the city of Hadrian, delighting in the pursuit,
The small town formerly called Orestias,
Which Orestes, the son of Agamemnon, had formerly built,
(For after having bathed there in the rivers he recovered from madness)
Seized the emperor Hadrian, of whom I have spoken,
Having both names, Hadrian and Aelius,
And he built it strengthening its beauty and power,
Calling the city of Hadrian, the Aelian city.

The proverb that says: "Above gold and topaz", 8.93 (story 248)

In case of big gifts we say this proverb,
Which says: "Above gold and topaz".

For gold is highly desired by people.
Gold brings everything into order, gold is the nerve of war,
Gold is bravery, prudence, intellect, the entire beauty of people.
And those made of gold are manifest in every human being.
Whereas the topaz is a gemstone of the leek-coloured ones,
Neither bright, nor radiant, as the rest of the gemstones,
It happens to be like the greenish seashells,
Like the extra garment of poor people, a leek-coloured garment worn for bathing.
Being leek-coloured, dyed scarlet, it shines as the air rises.

Concerning the inscription at the front door of Plato's house "Let no one ignorant of geometry enter", 8.94 (story 249)

Plato had written at the front door of his house:
"Let no one ignorant of geometry enter my house."
That is, let no one who is unjust come in here;
For geometry is fairness and justice.

Concerning a sick man, who departed secretly from his own house, because a friend, who came to visit him, waited lingering and did not depart, 8.95 (story 250)

Philogelos has written somewhere in his book:
"A friend came to visit a sick man.
As he did not arise or depart easily,
The sick man displeased rose from his bed,
And saying farewell to him he departed from his house."

Concerning the Epicureans saying that the honey is the tenth part of ambrosia, 8.96 (story 251)

There was a sect of Epicurean philosophers
That thought of pleasure as the end of philosophy.
Those praising pleasure and everything that is delightful,

Were saying that the honey was the tenth part of ambrosia.

As Herodotus tells of prosperous Arabia, 8.97 (story 252)

Herodotus, Diodorus, Ctesias, all the others,
Say that Arabia is prosperous,
Just like the most fragrant land of India,
Exhaling fragrances, as that land,
And its carved gems have a spicy scent.
People there feeling weakened because of the scents,
Some bones and horns and sweet-smelling substances,
Successively fumigate and they recover in turn.

Concerning the gifts that Anthony gave Cleopatra, 8.98 (story 253)

The daughter of Ptolemy Dionysius
And the kinswoman of Ptolemy, mistress Cleopatra,
Being wise and eloquent and most well proportioned,
Charming with her beauty all people and the nature of beasts,
After her father's death, fell into dispute
With her own brother over the throne.
And when Caesar was staying in Egypt,
Julius Caesar, that Gaius,
Himself was at that time the judge of their cause.[68]
But her brother, Ptolemy himself,
Standing before the judgement seat of Caesar, was speaking of himself,
Whereas Cleopatra herself pleaded her case through advocates.
But as she was being defeated, wishing that the victory would incline to her side,
She has made known to Caesar: "Let it be known to you, Caesar,
That my advocates betray the case.
In my own person, Caesar,

68 Here begins book IX of the *Chiliades*.

I want to tell you, standing before your seat, everything I wish to convey".
Having accepted that most readily Caesar
Approved it and after a splendid judgement seat was acquired,
Queen Cleopatra came towards it.
And first with the lightnings of her surpassing beauty
She subdues the whole assembly, all the judges,
But most of them all, she subdues Caesar.
As she together with the unutterable lightnings of her beauty
Set up speeches sweet as honey, skilled in pleading, eloquent,
Surpassing the speeches of Nestor, surpassing the songs of the swans,
Surpassing the widespread songs of the Sirens,
Everyone was astonished and listened with uttermost silence.
What happens thereupon, who of the minded ones is ignorant?
First, she caught Caesar in the nets of love,
With Aphrodite's flowers she kept him as a prisoner,
She enslaves the emperor, who enslaved the entire world,
She wins at trial, she won the contest for the throne.

After the death of Julius Caesar,
As Cleopatra was engaged in more fermenting situations,
Pulling away the Egyptians from Rome's dominion,
Augustus Octavian, who held the sceptres of Rome,
Being the nephew of Caesar Gaius Julius,
Being in noway able to bear the insurrection of the Egyptians,
His own sister's, who was named Octavia,
Husband Anthony sends against the Egyptians,
To break the force of their onrush ending the rebellion.

When Cleopatra heard that Anthony was marching
Against her in Egypt with a great army,
After making a picture that so much resembled her beauty,
Letters declaring her love to Anthony

Sent to Anthony; who fascinated by the shadow alone
Of her picture left his wife
And he becomes Cleopatra's man and a part of the Egyptians
And together with them he was engaged in a war against the Romans.
And first he gives Cleopatra gifts,
The entire palm-bearing region of Jericho,
Where even the much-revered balsam-tree grows,
Which according to others was a plant and not a tree.
That palm-bearing region and countless countries
Anthony bestows on Cleopatra because of his passion,
And the whole country of the Parthians, that was led in captivity
And the son of Tigranes together with other captives.
And many kings he slew for her sake.
Just as the crowned Malchus of the Arabians,
Although Octavian, unable to bear the insolence
His own sister, who was named Octavia,
Giving Agrippa as a husband instead of Anthony,
Moving his armies both by land and sea,
Traversing the continent, arrived at Leucactas,
And he makes a great war on them
Both by land and sea, so that it is impossible to sail the sea,
With neither the shipowners nor the oarsmen,
As it became solid from the innumerable infusions of blood,
In turn the land was turned into sea, but a red one,
By dragging the rivers that were full of blood.
For it happened that the war horses,
And the riders themselves in the sea of blood
Swim as far as their breasts; such was the size of murder.

And as the combat between them was still evenly balanced
Both on land and sea, and no one prevailed,
Caesar Octavian made the victory incline towards his side

With Roman military stratagems.
For he covered the hills with skins recently stripped from oxen,
And through them, because of their slippery nature,
He drew most wisely an innumerable multitude of ships
To the sea behind the fleet of the Egyptians,
He immediately put them to flight, as they were panic-stricken,
And Anthony himself in a heroic manner
Who strongly resisted many men was killed in battle;
They take Cleopatra and her two children captives,
A male and a female child, named Helios and Selene.
And Cleopatra committed suicide by the bites of the asps,
Because she did not want to be taken to Rome as a prisoner.
But although dead she was holding her crown,
So that it would not fall off her head after her death.
Caesar Octavian embalmed her body
And brought it back to his sister in Rome,
Making a big and glorious triumph and a parade,
Including Helios himself and Selene,
The children of Cleopatra herself, as we said before.

Concerning Manoah's vision of God and what He said, 9.1 (story 254)

Manoah lived with a barren wife
Their childlessness pained them greatly.
Then an angel appeared to his wife twice
In the field and said she would bear a child.
So she told Manoah, her bed-fellow
He sacrificed a kid and put it on a rock
The angel smote the rock with his staff
And a flame, rising from the rock, devoured the offering.
Then the flame itself ascended into heaven
And the angel with it.

Then Manoah said:
"We'll die, oh woman, for God has appeared to us!"
Thus spoke Manoah at the time of the appearance
But later the woman, bearing in her womb
Birthed Samson the great, whom every tongue hails.

Concerning how Moses was brightened by his vision of God, 9.2 (story 255)

After God conversed with Moses on Mount Sinai,
When he was going to deliver the divinely inscribed plates,
By speaking with God and his appearance
And by secret thunder, Moses' face became divine
So much that no one was able to look at him directly.
Therefore only while covering his face with a curtain
Did Moses speak to the Hebrews. For if his face was bare
None of them was able to look directly at him.

Concerning the wisdom of the porphyry bird, 9.3 (story 256)

The porphyry bird was exceedingly wise.
So much so that, if it saw even one whore, it would die immediately.
Aristotle, followed by Aelian and some others
Wrote about the deeds of the porphyry bird.

Concerning what the word *agerochos* means, 9.4 (story 257)

The word *agerochos* has three meanings:
Glorious, beggar, and also the one who commits the crime with them.
The first meaning signifies
The one who brings the spoils for the prize (*geras*)
The second from
Beggars who collect (*ageiro*) food and shelter for themselves.

The third from the related word *ageroichon*,
Which signifies the criminal, who brings the spoils to strife.

Concerning what the word *skytale* means, and its origins, 9.5 (story 258)

The word *skytale* has six meanings, all of which you should learn:
First, a *skytos* is used to bring out tears in schoolchildren,
While a *skytale* is a kind of fish: it is called that because
It resembles the school children's *skytos* completely.
The third meaning is finger bones, which are also called *skytalai*.
The fourth, the square rod used by marble masons.
I suspect the schoolchildren call their punishment rod a *skytale* because
Of the rod used by the masons.
The fifth meaning is any kind of rod, which can be called a *skytalos* or a *skytales*,
Whether because of the aforementioned mason's rod
Or because of the verb *skyzo*, which means to be angry.
For a rod is used to end and resolve anger and wrath.
Now most of all the sixth meaning is worth hearing, that which the Spartans called a *skytale*,
So I believe I must give it a short explanation.

Whenever the Spartans wished to send a general or anyone else
A written, secret message,
They would first take the shortest rod they could find.
Then, they would take a piece of skin thin as a belt,
And, stretching it across the whole surface of the rod,
They would write under it whatever they wished to convey.
The message would then be read by rolling away the skin.
However, it could not be completely read
If someone rolled away the entire skin.
Then the rod would be examined,
To see if the skin had been rolled and fitted to the rod.
Thus, as I said, the Spartans would roll away the rod,

And send the skin to whomever they wished with another,
And also the rod with great care.
Then, the recipient, having received the rod and the skin,
Rolled the skin away and read, as I said earlier.
So now you well know what the Spartan *skytale* was,
A skin rolled onto a rod, bearing secret messages.
Finally, a seventh meaning of *skytale* is the force of Gyges' sling before Gyges,
Which looked like a snake.

Concerning the Mosele monastery, 9.6 (story 259)

What is now the Monastery of Mosele used to be Mosele's house,
Who, defeated on campaign by the Bulgars,
On the other side of the stream, trying to find a boat to flee on,
Falling weaponless into the sea, drowned to death.
I only wonder how it could be that such a man,
Being god of the seas, could be made again a god by the sea,
Giving a new name as though eponymous.
For Mosele to the ancient Egyptians
Was equivalent to Poseidon, god of seas and waters.

Concerning a fable of Aesop: "Shot by my own feathers!", 9.7 (story 260)

Aesop the storyteller recounts in his stories,
How an eagle, flying high, was suddenly shot by arrows.
When he saw that the arrows had eagle feathers,
"By my own wings," he cried, "I have been thrown down!"

Concerning Isaac, Esau and Jacob, 9.8 (story 261)

Isaac, son of Jacob and Rebecca,
Had a son named Esau, and a second, Jacob.

Of which Esau was the hairy and red haired,
And spent his life with beasts and hunting them.
But Jacob was a stay at home,
Who, encountering Esau, returning from a hunt,
Made him the lentils which Esau desired, but not without trickery.
For he said: “Give me your firstborn’s right.”
He agreed, defeated by his hunger.
So he received lentils for his firstborn’s right.
This was the first “heeling” and deception
That Jacob used against his brother Esau.
For Jacob in Greek means “one who strikes with the heel”,
And Esau his twin came out first,
While behind him Jacob came, holding on to his heel.
Therefore he was called Jacob by the parents.
That was the first “heeling” by Jacob the “heeler”
Against his brother Esau, that of the firstborn’s right,
Which he took, giving in return the lentils.

Now learn from me of the greater and second “heeling”:
Isaac, blinded by his advanced years
And constrained by sickness, called to Esau:
“Firstborn child of mine, you whom I called Esau,
Go, hunt my favourite food for me to eat,
So that after I eat I may bless you, child.”
So Esau went out to hunt.
Rebecca, however, hated Esau,
But Jacob she loved as a mother will, so she said to him:
“Go out to the flocks and bring me a kid,
And I will make a meal for your father, and he will eat,
And he will give you your brother’s blessing, child.”
So he brought her the kid, and slaughtered it quickly.
His mother prepared it, all for eating.

With the kid's skin she covered Jacob's
Hands and neck, so that he would appear to be Esau.
So he took the food and brought it to his father,
And said: "Behold, father, I have fulfilled your desire.
So eat and bless me, fulfil your promises!"
But his father felt the neck,
As I said, covered with the kid's skin,
So he spoke and said to him:
"The voice is Jacob's, but the hands Esau's."
Yet he blessed him then as though he were Esau.
When Esau returned later, after his hunt,
Crying and sweating about his blessing,
His father told him: "I've given the whole blessing
To your brother, because of your mother's tricks."

Concerning Histiaeus and Aristagoras, 9.9 (story 262)

Histiaeus was a Milesian who,
Due to his pure friendship with the Persians,
Fought together with Darius Xerxes' father against the Scythians.
Therefore he received as a gift from Darius the right to build Myrkinos.
(Myrkinos is what Hedonon used to be called).
But the Persian general Megabyzus, returning from Paeonia,
Convinced Darius not to allow Histiaeus to build Myrkinos,
But rather to take Histiaeus with him to Susa.
Later, because of desire for his homeland,
Histiaeus, in order to be sent there again by the Persians,
With the following ruse awakened terrible things:

He took a domestic slave and shaved his head,
And tattooed letters on it. Once the slave had regrown his hair,
Histiaeus sent him to Miletus to see Aristagoras,

His son-in-law, and also Histiaeus' nephew.
Aristagoras shaved the slave again and read his scalp as though it were papyrus,
Then convinced all the Greek cities to rebel against the Persian,
And the Athenians to destroy Sardis.
When Darius became very troubled by these events,
A certain Persian satrap, who was present, said to him:
"I have a certain divine instrument, which foretold all, saying:
'Histiaeus sewed this shoe together,
But Aristagoras wore it.'"
That is: Histiaeus laid the foundation,
But Aristagoras executed the plan to fruition.
So Histaeius was sent from Darius' court
Promising to make an agreement with the cities.
He passed slowly through the lands of Persia and Susa,
But afterwards, in his homeland, he took command of his friends.
If Histiaeus' end you wish to know,
You have it lying flat in front of you in earlier histories
Down in the one hundred and ninetieth depth.

Concerning "be like snakes", interpreted differently as: to be noble and cultured, and use clever methods, as it seems to me, 9.10 (story 263)

In the evangelists' holy writings,
Christ in a certain place says both to his own disciples and to everyone:
"Be like snakes and have shrewdness,
But also as pure as doves for my sake."
This he clarifies, and in that place means:
Guard your own head, as the snake does,
Who, plotted against and hit murderously,
Still at all times covers his own head.
Thus you too, apostles, being righteous always,
Still respect leaders even if they are of the unrighteous kind,

And guard your head for my sake, and our faith,
And do not deny God, even unto death itself.
"Be as pure as doves for my sake"
And again he clarifies and means the same thing:
For doves are said to be so pure and wise,
As it is said of Noah's dove,
Who was released by him during the Flood,
And again returned to Noah's Ark.
And any house, if there should be a dove in it,
The dove never ceases its service, unless it is false.
And it does not give birth in the house, but rather suffers the pains outside.
So Christ commands us to guard the holy things,
And their head, that is to say, our faith.
While I say one should watch one's head with cultured speech,
With clever methods and rhetorical devices,
And watch our heads, our masters, and our lords,
And beware not to be robbed or cheated by the tricks
Of thieves and mockers of the holy,
Whom sinful men named saints, overreaching themselves
And who resemble them themselves.

Concerning "Do not be wise according to yourself", 9.11 (story 264)

Solomon said this, teaching mankind
Not to be self-willed and self-satisfied,
But rather to act by counsel of others. I have said this,
While writing a commentary on Homer at the Augustan,
Which also contains a paraphrase in chariot-meter verses,
First, four joined columns of small writings,
Each of which containing no more than
Eighty-eight verses with margins,
For each of which I took twelve golden coins,

That is twelve golden *numismata*, not including white gold.
Then, just barely remembering my scrolls,
Shortly before the end of my time at the Augustan,
I undertook to write a greater collection of writings in four conjoined columns,
Which amounted to about ten such writings in trimeters.
This and the tenfold repetition appeared to be equal,
More or less, or perhaps exactly the same.
Write and write without pause, be alone and lonely,
And when you're done, you may have whatever gifts you desire.
For this judgement I wrote these writings.

Concerning the origin of the word *aliterios*, 9.12 (story 265)

There once was a great famine in Athens,
So much that the most active would run around,
If somehow they heard the noise of an unwashed hand-mill.
For they would charge in with ungovernable force,
And steal the barley-meal (*alphita*) and wheat-meal (*alia*) from the custodians.
Because of them, an evil-doer is called an *aliterios*.

Concerning the difference between *pachys* and *paches*, 9.13 (story 266)

Pachys, generally, bears the meaning of unintelligent,
While *paches* is applied to a fleshy or fat person.
But as I see it, as does Aristophanes,
Pachys means both unintelligent and fat,
For one who is *paches* is unintelligent as regards physical things.
For all inside, and many outside,
Say that the body is the prison and guardhouse of the soul.
If the body becomes thick and soft,
The eye is confined from seeing anything of the soul's intelligence.
But if it is strong, the body does not confine thus,

Rather, it enjoys the inner radiance of intelligence,
Just as one enjoys the shining sun.
If the soul is confined from within, a crystalline prison fencing it around,
Or of perches, or skins, or something else of the sort.
So both the unintelligent and the fat
Are called *pachys* by me and by others.
Paches, on the other hand, was an Athenian general.

Concerning "He who does not enter through the door", elegantly interpreted, 9.14 (story 267)

A door is the divine lesson from the Gospels,
Through which runs the way to the higher kingdom, for those who wish.
But he who does not enter through this door,
Is a thief and a bandit and of the ungodly ones.
He despoils the souls of the godly and consorts with daemons.
This door is in the more divine writings,
While I have elegantly interpreted the monastic rules
To be the door of the living, more precisely, in communal living.
I say that thieving fathers are those do not go through the door,
And also diggers, cloistered ones, one who drags beasts, and column-foundations.
All also who live outside the usual boundaries of life,
And those who live alone, except in desert places.

Concerning "Dragging along beasts like Orpheus", 9.15 (story 268)

Orpheus was a Thracian, one of the Odryssians, whose homeland was Bisaltia,
Greatest of all musicians whom light has seen,
So much so that he charmed stones, beasts, growing things, and things of all natures,
With his music, and drew them behind him.
What came before, you may find in the twelfth of these *Histories*[69].

69 See 1.12.

Concerning "Don't receive it, but send it away behind", 9.16 (story 269)

This phrase is a rhetorical joining,
The joining being from a quote by Hesiod,
Said with my most clever method.
For in his work, he says that Pandora rejected something.
I, for my part, reject the thieving fathers' two *litra* apples.
What is the parody and the joining?

Concerning a quote from Hesiod, an elegant logical oracle by Tzetzes, 9.17 (story 270)

Askraios[70] said that nothing evil befell mortals,
Neither did any harm occur because of Pandora.
But I reject the thieving fathers'
Two and one *litra* apples, as has been said before,
No evil happened, when people die without apples,
Those who do not have *litras*, and an apple-father buy.
This is a logical and very much elegant oracle.
For an elegant, ever-shifty person will say:
"Tzetzes made the thieving fathers' *litra* apples
To turn away, so that no one lacking a *litra* may die without apples".

Concerning "I am not a soothsayer or one who understands the signs of birds", 9.18 (story 271)

I poured out this quote, one of the more elegant which I've said,
Which lies in the letters I was previously reading,
And together with it also the soothsayer and the augur.
I went into church as they sang,
"The Lord will shatter the horns of sinners,
But the horns of the righteous will be lifted up on high."
Then I quoted from the works of Hesiod:

70 Possibly Hesiod?

"Now then I myself would not want to be righteous among men,
Nor my son neither; since evil never leaves
A righteous man alone, if indeed the more unjust a man, the more rights he will have."
I said this then, oh lady's governor,
Wishing, with the destruction of the unrighteous' horns and height of those of the just,
To say it to you again.
If you grant the thieving fathers and sacrilegious *litras*
For one apple or pomegranate,
Then the same is said of men who write metaphrases of books,
And we should write a metaphrase a book of such length,
Then give them whatever you see fit.
I would not want to be, I say, a writer, nor any friend of mine,
If writers receive nothing, and with such toil,
While artisans get their *litras* with no toil at all, with apples to buy.
As for "I am not a soothsayer nor one who understands the signs of birds",
Homer relates who said it, in his *Odyssey*.
I have said the same thing, writing to the Emperor.

Concerning "A cloud of fleas over Xerxes' unnumbered host", 9.19 (story 272)

This expedition is an army, this army forms a multitude.
Serving Darius' son, Xerxes the Great,
Campaigning against the Athenians, and fighting against
All of Greece, and the multitude of fighting men numbers
About fifty myriads in all.

Concerning Ixion's Wheel, 9.20 (story 273)

Ixion Pleugos' son, a Lapithian,
Married and had for his bed fellow Dia, Deioneus' daughter,
Or, according to others, Eioneus', omitting the *D*.
He dug a pit, kindled a fire in it below,

And deceitfully covered the pit from above.
Thus he destroyed his father-in-law, seeking an end in this.
Being the first kin-slayer, he went mad.
When he regained his sanity, he fled because of the murder,
And was cleansed of murder by Zeus.
He fell in love with Hera, and undertook to force her.
Hera, however, told Zeus about his audacity,
And Zeus, wishing to know the truth,
Made a cloud into an image of Hera and led it to Ixion.
He lay with the cloud resembling Hera,
And fathered a child named Centaurus, a disfigured man who,
Mixing with horses in Pelian places,
Brought forth the part-horse Centaurs,
As both Pindar and every other collector of myths has recorded.
Because of this overreaching, Ixion
Was punished and twisted on an iron wheel in Hades.

So go the ancient myths, calling on the souls of the young.
But there is a certain person who put on airs in allegories,
Palaephatus the philosopher, of the Stoic school.
He does not speak at all of these worthy words,
Except only in the Alcestis, even though
The rest of the story has gone by, Hera and Zeus,
The lying with the cloud, Centaurus and Centaurus' naming
And the twisting on the wheel. He speaks about the Centaurs
Coldly, and even that barely, seeing as Palaephatus
Was a Stoic philosopher, and braggarts must
Attribute unworthiness to the ignorant eparch Tzetzes.
For he says that wild bulls near Thessaly
Would devour the country and spoil it.
Certain strong southern youths mounted horses
Ran down the bulls, and pierced them with spears.

Then some farmers saw them, and were amazed.
(For at that time there were no horse riders, but only chariots)
They ran, and said: “There are Centaurs to be seen in the land!”
When asked, what exactly these Centaurs were,
They answered: “Mortals mixed with horses, who pierce bulls!”.

This is Palaephatus’ version. But Tzetzes tells you,
The word is *Kentotaur*, not Centaur, because they pierced (*kentein*) the bulls (*tauros*).
He also says that horse riders were, in fact, known then.
For those *Kentotaurs* (Tzetzes says) you speak of, Palaephatus,
I believe were contemporaries of the great Greek army.
And how could horse riders not have been known to the Greeks?
Horse riders and riding-horses were known then,
And even before the Greek army, horse riding was known.
So the *Kentotaurs* were contemporaries of the Greek army,
So listen, don’t doubt, Tzetzes doesn’t lie.

Ixion and Centaurus, and Centaurus’ children,
Three from Ixion, Centaurus’ children;
Ixion’s own son, from his lawful wife,
Was Perithous, whose son was Polypoetes,
Who fought with the Greeks. You knew, Palaephatus,
That you were lying to me and speaking inaccurately.
Listen and learn everything clearly from Tzetzes.
You and any other crafty person, for this is not uncommon,
If you ever lie in your life, you will learn in Hades
Even if you’re an old man, or a philosopher, or even a Stoic, that:

Ixion burning his father-in-law
Is a truth, as is his flight from his homeland.
But Zeus did not conceive anything in his mind, nor in the air,
Nor was there such a gossipy Greek god,

Nor his heaven or sun or goddess of fate.
Nor do the stars signify Zeus or any other thing.
Rather, understand that Zeus was a king.
For the ancients would call their kings “Zeus”,
After Baalos, son of Zeus, king of Egypt,
And the star of Zeus, which they believed made kings.
For if the sun was in the fifth part of the lion,
There Zeus would be found, which decided everything back then,
Granting kingdoms and the right to bear a crown.

Zeus, therefore, was a certain king, who cleansed Ixion,
Whose wife, Hera, that is, the queen,
He lusted after, once he had been cleansed. But since she was wise,
She told her husband. He did not believe her,
So he dressed up an aura named Cloud as Hera,
And Ixion lay with her, and fathered a son named Centaurus,
Who was a very misshapen man, and received the name Imbros.
This is how he received the nickname “Centaurus”:
Not from the piercing of the bulls (for that concerned the *Kentotauros*),
But because a son of a slave girl was called Centaurus.
For by “piercing” the aura, that is, the slave girl,
He made the child who received the name Imbros.
(Let it not slip your mind that aura means a handmaid).
For you’ve heard, Palaephatus, what Moses said:
How, when the daughter of the Pharaoh went down to the river
She had *aurai* and slave-girls waiting on her.
But that is neither here nor there. The king I spoke of,
Punished Ixion by chaining him to an iron wheel,
And killed him for his impious deed.
But Imbros, son of Ixion and Cloud,
Who was nicknamed Centaurus, because he was a handmaid’s child,
He sent to take care of the horses in the places around Pelios.

He, in turn, stewarded the place, settled down, and married,
And had children not at all short, nor weak of body.
He mixed Magnesian horses with Pelians,
And bred his children with them. Not, as Pindar claims,
In the shameful and unbecoming mating of beasts,
But rather by training them together with the horses.
He raised them to become a wondrous cavalry force,
They who brought Magnesian horses to Thessaly.
They are mentioned by the oracle, which said:
"Of all places of the earth Pelasgian Argos is the best,
Of horses the Thessalians, of women the Spartans,
And of men those who drink the water of beautiful Arethusa.
But there are still greater, those who
Dwell between Tiryns and apple-full Arcadia,
The linen-cuirass wearing Argives, the sharp points of war.
You Aegeans are neither third nor fourth,
Nor even twelfth, neither in words nor in numbers."

Concerning Dexippus' *Scythica*, 9.21 (story 274)

Dexippus the philosopher, an initiate of Iamblichus,
Wrote many and varied books.
I have encountered one of them, the one on categories.
He also wrote one called *Scythica*, which I still do not know,
And others, as I said. I, however, have only read the one[71].

Concerning the Semiramian Walls, 9.22 (story 275)

A certain Assyrian lady, Dorketo she was called,
Committed lustful adultery with a young man, a Syrian.
She lay with him, but fearing shame if the story got out,

71 Likely because these books were only partially extant, as they are today.

She got rid of the Syrian, and once the child was born,
Put it in the fields. Herself she threw
Into the bay of Myris, where she drowned.
The Syrian writings say she became a fish
Which is why Syrians don't eat certain types of fish.
But now we must allow the tapestry of Dorketo's story to widen.

Dorketo's castaway child in the fields
Was fed graciously with green cheese and milk by doves
Belonging to nearby shepherds.
When the shepherds saw the winged thieves
Stripping away their milk and cheese both
They went with their flock-leader, Simma by name,
Wondering and wishing to see why this was happening.
They saw a female infant in royal swaddling clothes,
Being given food by the birds, as I have said.
Simma took her and turned to go home,
Naming the infant Semiramis.
The girl grew up to be of exceeding beauty,
Until a certain official of King Ninus came
In charge of flocks of horses and other creatures,
Named Menoinis, as Diodorus writes.
When he saw Semiramis, being of unspeakable beauty,
His gifts of oil and myriads of gifts were persuasive enough
To allow him to take her as his bed-fellow from Simma.
She was beautiful and sharp-minded and always resourceful,
And also full of tricks, whose co-conspirator was her right hand,
As well as her soul and life, her eye, her heart, all.

Prokandayles, commander of the forces to the ends of the kingdom,
Was with King Ninus, besieging Bactra,
But unable to take it.

He said to King Ninus: “O crown-bearing Ninus,
If only Semiramis was here, who is my consort,
You would have captured Bactra within a short time.”
So immediately he sent for the woman.
Before she embarked on such a long road
First she contrived a most finely-worked dress.
It was designed to keep away the heat and rain,
And it would easily recognize
Whether it happened to be worn by one of the male persuasion, or the female.
And this dress was extremely capable of doing
Anything one might wish to do.
Why so much? The city of the Bactrians fell easily
From the warlike ravine with the precipices
It was immediately taken, with all others fighting.

King Ninus, entranced by her beauty
First convinced her bed-fellow, the horn-bearer Menoinis
To give her to him as a gift.
The king offered him as a replacement in his bed
His own little daughter, who was called Sosana.
But since Menoinis was troubled by this offer, the king blinded him.
Then Menoinis, so unable to take his mind off his pain,
Strangled himself with a noose, and thus ended his life.
While Ninus fathered Ninyas on Semiramis,
And soon he died, leaving the kingdom
To Semiramis herself, and his son Ninyas.

Then she built fabled Babylon,
With twenty myriads of workers.
She built the city in just one year
From baked bricks, not from stone.
Baked brick, mind you, is what we call *besal*.

For the building of Babylon was done with *besal*,
Using bitumen instead of asbestos.

The whole perimeter of Babylon,
Following Ctesias, was 360 stadia.
However, according to Clitarchus himself and companions of Alexander
And also according to Diodorus Siculus,
It was 365 stadia.
Cassius Dio, however, the Cocceian Latin writer,
Wrote that it was 400.
Herodotus, he who wrote nine "Muses",
And Philostratus, in the *Life of Tyaneus*[72],
Say the perimeter was 380 stadia.
The height of the walls, according to Ctesias, was fifty fathoms,
Other says fifty cubits. However, to Tzetzes,
Ctesias seems to have written more truly than the others,
At least as far as Babylon is concerned.
For he describes it as being
360 stadia in perimeter,
While the others enlarge and exaggerate the city.
The one with the smallest number for the length,
Would not give a higher number for the height than necessary.
However, perhaps when Ctesias saw it,
The height of the towers was sixty fathoms,
And that of the walls, fifty.
Perhaps they had been trampled and lowered by wars and earthquakes.
If so, then later on, when Clitarchus and all of Alexander's companions
They would have seen a height lesser than fathoms,
Having been reduced to cubits.
The width of Babylon's wall was, according to some,
Enough for six chariots side by side. Others say three.

72 Best known as the *Life of Apollonius of Tyana*.

In the midst of Babylon flows the River Euphrates,
Which completes a flowing at midday.
On each side of the river Euphrates,
Palaces were built, of marvellous craftsmanship,
Having the river below them, and crowned with domes,
And a river crossing, which caused great wonder.
But of all of Semiramis' Senate-worthy achievements,
Only one remnant of the wall remains,
Built of no more than one *stadion*.
Thus you have written for you all of Semiramis' walls.

Concerning why Sparta was unwalled, 9.23 (story 276)

The ancient Spartans, the sons of Laconia,
Reasoned well, with wise thought:
That men are the guardians of walls, not walls of men.
While city walls are often taken,
They built their towers on weapons, bodies, and fighting,
So that no one could bravely slit open their walls.
There was a Spartan general once, who, when the others noticed
That the guards were allowed to go around without shields,
He answered, so that they would watch ever more wakefully,
Lest they be caught sleeping by a charge.

Concerning the phrase "A cow will cry and a bull will mourn", 9.24 (story 277)

There is a phrase commonly used by Constantinopolitans,
That: "A cow will cry and a bull will mourn".
It was formed by the following events and fears:
When uncounted hosts of Alamanni and others
Came against the very city of Constantine,

All feared sack and destruction,
And all were struck and terrified by dreams.
Then the wife of the Megaletairachos,
Frightened by those armies beyond,
And also by the tales of myth creators,
She formed in her soul things of fear.
She said she had dreamed of things told before,
How the city of Constantine first had a wall of bricks,
And the marketplace was around a cow, that is, the place was near a cow.
She also claimed to have seen an army and a great panoply,
But next to the bull she saw a man sitting with a cithara,
Striking together his hands and lamenting with cries.
In seeing him, she revealed Tzetzes,
Believing the dream to be of the latter days.
The brick wall, however, signified the plentiful fruit of the earth,
And she said a most fortunate year would come to the city of Constantine.
Now all you present, you know the good fortune of that time.
She said the great panoply about the cow,
And the man holding a cithara next to the bull
Was the fulfilment of the much-quoted phrase,
“A cow will cry and a bull will mourn”.
But not as they were sick, as one becomes sick due to fear,
But rather as befit all our citizens.
And listen, highly pious one, and teach others also,
Tzetzes (she said) teaches me so:
A female of cattle we call a cow,
Even though sometimes we also call the bull a cow,
But chiefly we call the male of cattle a bull.
This bull the Latins call an Italian,
While our cow was brought to the city of Constantine,
Which was bred from the Roman Italian bull,
Full of all sorts of weapons, food, and armies,

She will cry out war against the enemy.
While the Italian bull, the Latin army,
Will also mourn because of the fear-induced paleness of the masses,
If he does not convince the mighty emperor with words.

Concerning the phrase "Woe to you, seven hilled one, because you will not last a thousand years", 9.25 (story 278)

"Woe to you, seven hilled one, because you will not last a thousand years",
Is another phrase used by Constantinopolitans,
Just as "A cow will cry and a bull will lament".
As I have solved well and conveniently,
The dream dreamed by the wife of the Megaletairachos.
"Woe to you, seven hilled one," was of the enemy.
For one of the wise might have spoken to us,
In the city of Constantine.
The orators seem to be airy to the eparch,
How can you say that: "A cow will cry and a bull will lament"
Has anything to do with the city of Constantine?
Isn't there another phrase about the city of Constantine:
"Woe to you, seven hilled one, because you will not last a thousand years"?
So that no one will bring forth a defence,
I created a solution against the oncoming enemy,
The solution being excellent and relevant then:
For, saying to the one who had dreamed,
That it was perfectly relevant to my mind and to the city,
That: "A cow will cry and a bull will lament",
and: "Woe to you, seven hilled one, because you will not last a thousand years".
Thus, I said, they were sick, not as they are sick themselves,
Not one part as an adverb, the *Ouai* in the lament,
But there are two parts to the saying, first: the particle of denial *Ou*, and *Ai* (signifying woe)
Therefore, Constantinople, even if you do not last a thousand years,

But are destroyed within that millennium,
Yet there shall be no *ai* or lamentation for you, but grace.
So that you will be rebuilt ever the greater and shine ever the more,
And destroy well those who seek to destroy you.

Concerning the phrase "The more warlike the man, the more removed the mind", 9.26 (story 279)

Generally, young soldiers tend to be more warlike,
Desiring battle more, because they bear arms.
In fact, all young men tend to be more warlike.
Homer, then, shows how stupid young men are,
Writing in the third book of his epic, the *Iliad*:
"Always, the more warlike the man, the more removed the mind."
On old men, however, he expresses the opposite opinion:
"Those who have an old man with them, are able to see
Both in front of them and behind, so much that they can see well from afar on both sides."

Concerning the Thessalian valleys of Tempe, 9.27 (story 280)

It is Thessaly you should know, not Thessalonica,
As some think, and as I myself have said in jest,
But often, speaking to the ignorant, I was not jesting.
The land of Thessaly, to my mind,
Is comprised of Phthia and Pharsalia, Larissa and Trikalos,
Demetrias, Iolkos, Glaphyros and Phoibe,
And many other cities does Thessaly comprise.
Tempe, on the other hand, is the hollows and mountains of Thessaly,
Which is divided by the out-flowing river Peneios,
Which, brought to the middle, flows and pulls down.

The Peneios, the Onochonos, as well as the Sperchios and others,
And even the Salambria, among the local barbarians,

Are one river with many names.
Now you know all about Thessalian Tempe,
But I was joking when I spoke of Thessalonica.
For most people have become barbarians by various enigmas,
Taking ancient books at face value,
And instead of seeking to know well places, countries, and things
And treasures to draw up, as well as the sayings of all sorts of sages,
They seek only the labyrinthine, commercial twists of ignorant merchants.

Concerning the phrase "Soldier on, friends, and stay for a time", 9.28 (story 281)

Homer, in the second book of the *Iliad*
Has Odysseus speak to the crowd of Greeks,
And ask them to remain strong for another short while,
Until they capture the city of the Trojans.
He said that the capture of Troy was imminent,
And citing signs, the portents that had been prophesied to them.
And prophetically speaking as well as providing signs.
That is what Odysseus says to the Greek army in Homer,
While I say the same to one of my friends,
Wishing that he would persevere for a short time.

Concerning the phrase "He who does not think for himself, does not listen to anyone else either", 9.29 (story 282)

Hesiod the poet, writing to his brother Perses,
Says: "It is good to think for yourself what should be done.
It is, however, also good to listen to one who speaks on what needs to be done.
He who does not think for himself, does not learn from others either.
This is the least of forbidden things."
This from Hesiod to his brother Perses.
I too use this quote from Hesiod,

Speaking to a friend and most fitting student.

Concerning the phrase "Get thee swiftly away from my island, most shameful of creatures!", 9.30 (story 283)

Odysseus, pushed along by the winds to Aeolia,
(The island of Aeolia is off Rhegion in Italy)
Was deemed worthy of mercy and hospitality by Aeolus.
Then he took all the winds hidden in a sack,
While with the breath of only one of them he would reach his homeland.
Because of his careless violation of Aeolus' command,
While he was sleeping, before he could go home,
The Ithacans opened the sack of winds,
Thinking it was full of money.
The winds all blew Odysseus and turned him back to sea,
And again brought his ship to Aeolia.
Aeolus saw him, and rightfully incensed, said:
"Didn't I bind all the winds,
And allowed you only one to bear you?
Tell me what reason you had for turning against us,
Unless it is that you were not listening to anything I've said.
Get thee, then, out of my island, you least of creatures."

Concerning the phrase "He who leaves the prepared things to chase the unprepared is a fool", 9.31 (story 284)

Who coined this phrase, I have sadly forgotten,
Whether it is from the *Odyssey* of Homer,
Or by some other poet. For it is as if I had hidden in my chest two books,
Or three or perhaps four, and some god is being difficult to me, the truth be told.
It appears, then, that I have forgotten whose words they are,
For golden wanded Hermes does not fight with forgetfulness.

For now, it is the most clear mind that coined the phrase,
You are a fool, I said to whoever wrote it,
Because you cut through the ready profits of your offices,
And persuaded by cold hopes you flee your homeland.

Concerning the phrase "Shepherd, fight and work in order to receive the two women", 9.32 (story 285)

Jacob came from Judea to Mesopotamia,
To the house of Laban, his mother Rebecca's brother.
He shepherded his flocks for seven years,
Married his daughter Leah,
Who suffered from ophthalmia, and was the elder in years,
And not Rachel, the younger and agreeable one.
Another seven years he worked besides the first seven,
And then married Rachel in a ceremony long in the making.

If you wish to learn from the genealogy also, learn.
Abraham and Nachor were sons of Terah,
And Haran the eldest, who also died first of them,
Leaving a son, Lot, and a daughter, Melcha,
Whom her uncle Nachor married.
Both in the Syriac and in the Hebrew tongues,
Melcha means "queen", and Malchos, "king".
On Melcha her uncle fathered
Many others, and among them Bethuel.
Bethuel, in turn, fathered Laban and Rebecca,
On whom Isaac fathered Esau and Jacob.
Jacob, having worked for fourteen years,
Had both Leah and Rachel, daughter of Laban,
And also Zelpha and Bilha, who were their handmaidens.
He mated with them, and thus brought forth the twelve patriarchs.

So now you know the story of the two women.
Andrew of Crete, in the *Great Canon*,
Claims that only "Shepherd" and "Work" must have been said,
"So that you can marry both my daughters," and that the "fight" was added. However, I cannot see how one could say this:
For I do not know Jacob to have been a fighter,
Whereas I do know this of Leah, Rachel, Zilpha, and Bilha.

Concerning the phrase "For you are neither made of wood nor of stone", 9.33 (story 286)

The simplest ancients conceived that humans
Were made of wood and stone,
All who were of a human race earlier than theirs.
As Homer has Hector say this
To Achilles, not needing me to speak of the wood and stone,
Which maidens and young men say,
When maidens and the young converse.
The saying goes thus, if it is to be cited correctly:
"For there is nothing at all, whether of wood or of stone,
To those conversing,
As when a maid and a bachelor speak to one another."

Concerning the saying of the Oracle of Bacis "O idle ones, why are you still sitting? Flee then to the ends of the earth", 9.34 (story 287)

When that Persian crown-bearer Xerxes
Came with a heavy fleet and untold foot soldiers,
Campaigning against Attica and all of Greece,
He made the Greeks fear, and changed the order of nature:
He turned the great and huge mount Athos into sea,
And with dual bridge-making the Hellespont into land.
Then the Greeks, greatly terrified,

Asked the oracle what would happen.
They heard the Oracle of Bacis' reply:
"O useless ones, why are you still sitting? Flee then to the ends of the earth!"

Concerning the Sybil's saying "The men who have Byzantium as their abode", 9.35 (story 288)

Some say this was the Sibyl's oracular reply,
Others, that of the Epirote Phanenian oracle.
Another opinion is that it was that of Bacis near Byzantium.
I joined together two parts of the replies,
As a palindrome for a student in Byzantium.
Of the two oracles, I said that the Bacidan
Had prophesied then to the Attics and the Greeks:
This is answer of the Sibyl, or perhaps the Phanenian,
(Because of Byzantium, it seems more likely to be the Sibyl's).
It foretold of Diogenes and of the Turks,
Now let us allow the rest to be said, and briefly speak:
"Indeed, at that time wolves will inhabit the land of Bithynia,
By the thought of Zeus, and evil will befall men,
The men who have Byzantium as their abode."

Concerning the phrase "A gift in return, except like that which Abraham once brought", 9.36 (story 289)

We were learning about how Abraham brought his child to God as a gift,
And with fastidious noises set it down.
Then the student sent his own father
To bring us texts and a gift.

Concerning the words *echpeykes*, *myops* and *astrabe*, 9.37 (story 290)

Echpeykes, generally meaning woeful and bitter,

Received its name from the pine (*peuke*) tree.
For the pine, as Staphylus the Naucritian says,
Is woefully destroyed, once the top is cut down.
Echpeykes also means anything having a bitter pitch-like taste,
Such as the bitter taste of pitch itself, or that of sap.
So the chief *echpeykes* words are as I have said.
In rhetorical and clever speech, however, it can signify a sharp sweetness as well.
Once, I spoke, using this word, thus:
"Let him seek an *exchpeyke* text and prepare it,
That is, a text which emphasizes the sending away of bitterness."

A *myops* is an insect, a tiny creature,
Which brings great pain to nearby cows.
A *myops* is a diminutive creature, as I have just said, an insect.
It is also a sharp bronze point, which spurs horses to run,
Located in the horse's heel, in the forward part.

Astrabe is a type of straight wood, used for chariot-boards,
On which the driver leans while driving.
The *astrabe* got its name from the ancients,
Since it kept the board straight,
And the driver from falling off.
The more barbaric call it *astrape* (lightning),
And say it was closer to the wheels.
Others, more barbaric still of the wisest of people,
Say *astrabe* was the word for the chariot's shape.
But you should call only the chariot-board's straight wood *astrabe*.
Astrabe is also the seat, which, like the other *astrabe*
Helps the rider sit on the horse's back.
This seems to me to be the usage of the word today.
The seat is called *astrabe* and *selma* and *sella*,
And a horse-*hedolion* and *aphedron* and *hedra*

And *ephestris* and myriad other names.

Ephestris, by the way, happens to be a word for cloak.

Concerning the oracle regarding "Thessalian horses", etc., 9.38 (story 291)

The oracular reply concerning the Thessalian horses,
Is mentioned by Maximus in his historical work,
A commentary on Gregory the Great.
But the actual text is nowhere to be found, nor did Maximus cite even a fragment of the oracle.
But Theodoret, in his own book
On caring for Greek sufferings,
As I recall, mentions two words of the text:
Patareus as well, in his writings, mentions it,
Saying that the Aegeans in Achaea,
Having defeated the Aeolians in a naval battle,
Donated fifty of the captured enemy ships to the Pythian oracle,
And sent with them people to extol their victory, as well as to learn from the oracle,
"Who among the Greeks are the most manly and brave?"
And he says the Pythia answered with these words,
Which I previously spoke of in the story about Ixion,
Specifically, the part about the Thessalian horses.
Originally, I thought I had no need to include the oracle here,
But now that I am convinced of it being appropriate,
Come now, listen to me say it again:
"Of all places on the earth Pelasgian Argos is the best,
In horses the Thessalians, in women the Spartans,
And among men those who drink the water of beautiful Arethusa.
But there are still better, those who
Dwell between Tiryns and apple-full Arcadia,
The linen-cuirass wearing Argives, the sharp points of war.
You Aegeans are neither third nor fourth,
Nor even twelfth, neither in words nor in numbers."

What I have just said is exactly what the oracle did,
Mentioning how the Aegeans inquired with the oracle.
Callimachus, however, in his own work,
Says it wasn't the Aegeans, but rather the Megarians.

Concerning the Cyrenean Silphium, 9.39 (story 292)

The story of Cyrenean *silphium* awaits you
In the first book, chapter one hundred and two[73],
And also in the second one, chapter forty eight[74],
As well as chapter one hundred and chapter nineteen[75].
So turn there, and read all about it.

Concerning the phrase "Quicker and faster than Celer", 9.40 (story 293)

The Romans call fast people *celeres*,
Because of a certain Tyrrhenian named Celer, of whom I speak.
For they say that, when Romulus founded Rome,
Remus, his brother, mocking the construction,
Would often jump over the newly built moat.
While jumping one time, he fell and died in it.
Others say that Romulus killed him with a thrown spear,
Yet others that it was fast Tyrrhenian Celer,
Who killed him and immediately fled to Tyrrhenia.
Because of this, the Romans call any fast person Celer.
But I, in my elegant and jocular speech,
Though I am slothful and slowest of all walking men,
Have now spoken faster than either Celer or Iphiclus.

73 See 3.39-48.

74 See 6.13.

75 See 7.20.

Concerning Iphiclus, 9.41 (story 294)

Iphiclus was the son of Phulacus, and father of Protesilaus.
He exceeded all other men of his time in speed,
And it is written of him in stories, how he would run above the corn-fields,
In order not to break up the awns with sheer lightness of his run.
This is written in the first book,
In the forty second chapter[76].

Concerning the phrase "Clever Odysseus and Nestor", 9.42 (story 295)

Homer speaks of both clever Odysseus and Nestor
In his epic.
About Odysseus, in the second book of the *Iliad*:
"And thus they would speak, each looking at the other:
O how many myriad great things Odysseus has done,
How many excellent plans has he conceived, helmeted in war."

And Agamemnon has this to say about Nestor,
In various places, and not only in one:
"For these, Father Zeus, Athena, and Apollo,
Let these ten Achaeans be my counsellors,
So that by them the city of lordly Priam
Be quickly taken by our hands, and sacked."
This is what the *Iliad* says about Nestor.
In the *Odyssey*, he is spoken of again:
"He will speak no lie, for he is very wise."

Concerning the phrase "Has a better memory than both Isocrates the Orator and Demetrius of Phalerum", 9.43 (story 296)

76 See 2.10.

Isocrates was an orator, who also wrote on the art.
Also Theophrastus himself, and earlier Tyrtamus.
Even if I wrote of Demetrius of Phalereum instead Isocrates,
Still they both had much-storied memories in their lives.
For both lived
Over a hundred years, and wrote myriad texts.
One wrote of kingly things, arts and exhortations,
While Theophrastus wrote again on character,
And fell only one year short of centenarian status.

Concerning the phrase "Momos see all but himself", 9.44 (story 297)

The storytellers say that the Momos and the Lamia
See things pertaining to others, but not those pertaining to themselves.
For the Momos has a double pouch in its shoulders,
And carries his own things in back of him,
And sees things not his own in front of him.
Thus far is written of the Momos. The Lamia, then,
While at home, covers its eyes in a vessel,
And sees nothing of its own. But when it goes out,
It finally uses it eyes, and sees all.
Lucian wrote all about the Lamia.

Concerning the phrase "my *phallinas*", *phallina* having several meanings, 9.45 (story 298)

The *phallina* is a fish of the seas, cetaceous,
Which is called *phallina* because it jumps (*hallesthai*) into the light (*phos*).
For when it comes out of the sea water,
It is heated up by the rays of the sun. So far about this *phallina*.

There is also a little creature by the name of *phallina*,
Which also received its name from jumping into light.

In my commentary on Lycophron
I have written about this little creature.
There is another creature called *phallina*,
And also *psyche*, *psora*, or *paraystoumoros*,
Which is commonly called a *candelosbestra*.
The person has not shown up to take away this cow-like Father (*boubalopapas*)
In which sacrifice the letter called for seeking of blemishes.

Concerning the phrase "You thought your wise men were Telephuses", 9.46 (story 299)

This *boubalopapas*, looking thus for blemishes,
In order to help the young men to do this, he wrote of it.
He also wrote a truly barbaric comedy,
About the patriarch Stypes, which foolishly said
That the patriarch's brain was a Telephus.
My God, how barbaric and dense,
You're stealing my *psyches* and *phallainas* and suchlike,
And writing things like *Boubalos* and *Boubalopapa* and barbaric lyrics.
Aristophanes wrote in his comedies,
How an angry Thenon played Telephus.
There, he more expressively and usefully,
Receives Telephus instead of a brain.
For Euripides made a drama out of Telephus,
Which Aeschylus refuted as having unsound logic.
He also speaks of Telephus received instead of a brain,
And that Telephus was stolen from his own drama.
How then could the patriarch make a drama of Telephus,
As you say, barbarian, of Telephus, as he,
And do you think it was at all speaking of a brain?
That is worthy of a laugh, everyone should try it,
Not the *pyraystoumenoi* and *phalainas* and *psyches*.

Concerning the streams of the Nile, 9.47 (story 300)

The Egyptian River Nile flows out into seven mouths,
And waters the whole land with floods.
Thus it makes it fruitful and productive.
Now, I wrote of the streams of the Nile,
When I should have written of those of the *Neiloos* or the *Neloios*.
Or perhaps add an I and write *Neilios*,
Or add also an O and say: *Neilioios*.
Neileios is but the form of *Neleos* with a diphthong,
Just as *Neileus* is *Nelesus* with a diphthong.

Concerning the phrase "The chattering language of cicadas and Athenians", 9.48 (story 301)

Cicadas are chattering creatures,
Which in the heat of summer chatter all the more.
Even if someone were to try and stop these fliers,
They only become even more chattery and troublesome.
Thus there is a proverb about chattery people:[77]
"You appear to have quickly surpassed the cicadas."
And as of chattering cicadas, thus of all chatterers:
The Athenians, like the cicadas, were highly verbose,
While the Spartans, quite the opposite, spoke as little as possible.

Concerning the idiom: "Overflowing even the Ocean", 10.1 (story 302)

This phrase seems to me hyperbolic,
And not just hyperbolic, but not even a simple hyperbole.
For the Ocean surrounds the entire inhabited world,
Full of seas and lakes.
And who could possibly overflow it?

77 Here begins book X of the *Chiliades*.

No one, unless you cited Homer, or the great Orpheus,
Or Phanneno, or the Sibyl, or someone of the sort.

On why unlucky days are called "unmentionable", and concerning the word *ekphyllos* for "foreigner", 10.2 (story 303)

"The hated unlucky day, which everyone hates to mention."
The ancients, too, had their unlucky days,
In which setbacks and cruel twists of fate were wont to occur.
For instance, as befell the Romans of old,
Who, going out to war and battle,
Lost three hundred of the Fabian clan.
Then they closed the gate from which those men had left,
And no longer counted that day with the other days of the year.
Other nations, too, suffering at fate's hands,
Would not account those days with the rest.
They would speak of the days before them, and those after,
But those days themselves they would not count.
Instead, they would say: "The third day, the day after that,
The fifth day, the sixth", and so on, then beginning the cycle again.
So they would not at all speak of the unmentioned days,
But rather speak of "the day before" or "the day after".
Now you know why unlucky days are called "unmentionable."

The word *ekphylon* or *ekphyllon* can be defined as:
Of another nation, a foreigner, an enemy, barbarian,
Or an expelled *ekphylon*, who must be pursued.
For the ancients, when they wished to expel someone from the land,
Would write that person's name on leaves (*phylla*) or *ostraca*.
Then they would be collected in an agreed-upon place.
If the leaves or *ostraca* amounted to a thousand,
The man would be expelled from here on out.

But if not, he would allowed to return home.
This process was called of old
Both *ekphylophoresis* and *exostrakismos*.

Concerning the Typhonian Breath, 10.3 (story 304)

Seven-headed Typhon is an ancient mythological creature,
Whom Zeus is said to have struck down with his lightning.
This is why any exceptionally strong wind can be called a Typhon.

Concerning the words *episkynion* and *embrontetos*, 10.4 (story 305)

The *episkynion* is the place of the eyebrows,
Which, if they are as low as the eyelids,
Give one an uncivilized and wild look.
This term owes its origin to the wildness of cubs (*skymnoi*) and beasts,
Or perhaps from the verb "tear" (*skyzo*).
Now the word *embrontetos* is chiefly applied to those who lose their senses
Because of the rattling of extremely heavy thunder.
Other words for this are *katachrestikos* and *ekpeplegmenos*.

Concerning the heifer and Bashaan, 10.5 (story 306)

The song has this to say about Herodias:
"Now, O such madness of Mainas,
O you, proceeding out of the bitter heifer of Bashaan!"
It uses the word heifer from the prophet,
As once the Empress Eudocia did,
The very wise daughter of great Leontius,
She who studied grammar with Hyperechius,
Who picked up a little from Orion as well,
And some rhetoric and philosophy from others,
Said in her translation:

“Trees of Bashaan, listen, as it is written:
I do not have much to say, just as in Zacharia
Or the translation of Daniel.”
For, I have not yet had the chance
To see and read her eight-volume work or her other writings,
And to bless that golden Empress.
And thanks to her writing of the golden days,
Whenever such a lady writes,
It is most skilfully, allowing no spots.

Now those who write the thirty six books of the ignorant beasts,
Which are barbaric and thrice-barbaric,
And they do not write anything with skill, nor even with the appearance of it.
They have been nurtured by the dung of Circe's non-skill.
Not only do they not wish to allow the dung to be chewed,
But even if Odysseus brings his Hermes-granted magic herb,
Forming words and measurements, which give order to life,
They only want to make their skills pig-like
As the lizard does among them, and filth stands in the way
Of he who wishes to make them human!
All they want is to lazily dwell in the dung, and be fed better,
Than the bread of angels which they would have eaten if they had worked.
But we have gotten off track with these pollutions.
Let us take up our story again and link up with it.
He who sang of the young cow of Basaan,
Was quoting from the prophets, as I said before.
Queen Eudocia, daughter of Leo,
Spoke of the trees of Basaan in verse
I have read her two commentaries in verse,
Both the one on Zacharia and on Daniel.
I have also read her writings, the *Homerocentra*,
Both speak of the young cow and of Basaan.

Now Hosea talked about those things himself, in his own words:
"Israel has madly gone away, as a young cow driven mad by stings.
Also Ephraim, as a young cow, has been given over to strife."

Also Amos (listen to him!), says:
"Young cows of Moab, mountains of Samaria!
Poor labourers will rule, and the destitute will trample."
Though according to some, Basaan is a Scythian city.
Here you have everything there is to know about the young cow of Basaan.

Concerning: "Howling lions, and wolves not of Arabia", 10.7 (story 307)

Zephaniah said in his book:
"For her rulers are like howling lions,
And her judges as Arabian wolves."
And the prophet Habakkuk said of the Chaldeans:
"For their horses leap higher than leopards,
Sharper even than the wolves of Arabia themselves."
These prophecies appear to me
To have been taken from an abridgement of the book of prophets.
For who could lie and deceive them?

Concerning: "On which may no dew fall, that is, the mountains of Gilboah", 10.8 (story 308)

When battle was joined around the Gilboah mountains,
Saul was killed together with Jonathan.
When David heard, he lamented greatly.
He cursed the mountains with these words:
"On you, mountains of Gilboah, may no dew fall!"
As the book of Kings records of these events.

Concerning Dathan and Abiram, 10.9 (story 309)

Dathan, Abiram, and Annan together with them
Arose to debate with Moses and Aaron.
Saying: “Are not all holy, and the Lord in all?
How dare you rule them? Are you not ruler of the Hebrews?
You brought us out of a land flowing with milk and honey,
And caused us to die in the desert!”
With those words they challenged Moses,
And the land split open, swallowing Dathan and Abiram,
With their tents and all their possessions.

Concerning: “Don’t say: ‘overlook this sin of theirs’”, 10.10 (story 310)

The holy words of the Evangelists teach us,
That Christ prayed for those who crucified him,
Saying: “Father, forgive them this sin.”
As later did Stephen, for those who stoned him,
That is, Stephen the Deacon, the first martyr.

Concerning: “But I pray to the avenging spirits”, 10.11 (story 311)

I pray those prayers against whom I have cursed,
For them to be made thin, to scatter, to be led away into a waterless land.
May evil be brought against them, while I revel and play my flute,
And all good which I have cursed against them.

Concerning: “Naked came I out of my mother’s womb”, 10.12 (story 312)

The famous Job, who suffered so many trials,
Thefts, loss of wealth and property,
And barbarian raids, and fire from heaven,
Said: “Naked came I out of my mother’s womb.”

And after his home had been knocked over by a violent wind,
And all his children killed on high,
"The Lord," he said, "gave, and again he took away from me.
As it seemed good to the Lord, such has befallen me."

Concerning: "Better days, Job, will befall you.", 10.13 (story 313)

After all those many trials, after the tests,
With which God tested the aforementioned Job,
With thefts, loss of wealth and property,
Destruction of home and murder of children,
And even unbearable leprosy, and poverty to finish it all off,
He gave him back his former, clean health,
And double the amount of children, houses, flocks, and the rest.

Concerning: "Leaving the underworld of the dead and the gates of darkness", 10.14 (story 314)

Polydorus, son of Hecuba and Priam,
Was killed by Polymestor, lord of the Thracians
Once Polymestor learned that the Greeks had sacked Troy.
He killed Polydorus and threw him into the nearby sea,
Although he had received ransom from Polydorus' father to keep him alive.
Now when Hecuba was prisoner in the Chersonese,
(for the Greek army was there at the time),
Polydorus appeared in a dream to his mother Hecuba,
Telling her how Polymestor had killed him,
And told her a short version of the whole story.
This story has been told in Euripides' work:
"I have come, leaving the underworld of the dead and the gates of darkness".
Because of this, we tell those who flee out of cowardly weakness,
That they will rise from the dead.
This we write to the ignorant, not to the lettered.

Concerning: "Are there no graves in Egypt?", 10.15 (story 315)

When much of the Hebrew people died in the desert,
The survivors said, suffering much:
"Are there no graves in Egypt, Moses,
That you have brought us to the desert to kill us?"
Then, as it is written, of those complainers,
Fourteen thousands of men died at once.
Whether all the death befell the complainers,
Or whether some died, and then came the complaint,
Leading to the death of others, only God knows.

Concerning: "You ran out from the mountains of Thessalonica and Paeonia", 10.16 (story 316)

What is now the glorious city of Thessalonica,
Was once but a village, getting its name from *thermos*,.
And even now the bay of Thessalonica
Is called the warm bosom (*thermaios kolpos*), because of the warm village (*therme kome*) it neighbours.
Cassander was the one who built the city, Phillip's father-in-law,
Who named the city for his spouse, Thessalonica,
Since her name was Thessalonica, daughter of Philip.
He also built Cassandreia, naming it after himself.
Others say that it was Philip. who built Thessalonica,
Out of love for his daughter, whose name was, as we have just said, Thessalonica.
Yet others say the name originates from his victory against the Thessalians.

Now the Bulgarians are the same as the Paeonians, but don't be fooled by those buffoons.
They think the river Axeios is not the same as the Bardares,
Or "Axios" without the diphthong *ei*,
As if they had never heard what Homer said:
"Yet Pyraichmes led the bent-bowed Paeonians,

Whom he had selected from far away, rushing down from the Axios."

Of old they held sway from Mount Pindos, parts of Larissa,
And from Dyrrachium,
Almost all the way to the city of Constantine itself.
Until the reign of the great emperor Basil,
Who completely subjugated their narrow territory,
And made them all subservient to Roman power.

Concerning Herodotus listening to *encomiums*, 10.17 (story 317)

Herodotus says concerning Pigres and Mantues,
Who were chieftains of the Paeonians, and most hateful of them,
That once they had taken control of the Paeonians,
They went to Sardis with their sister,
While Darius was also staying there.
(But I think it's more likely that it was his son Xerxes).
Now they camped nearby, and sent their sister,
With a horse to carry back water and drink.
She loaded up the horse of whom I spoke with drink,
Filled up with water the vessel attached to it,
And put it on her head, and with her hand she carried it.
Then, holding the horse's reins with her bent arm,
She returned to her brothers' tent.
All the Persians saw her, as well as their satrap,
And they marvelled at the young woman, and asked where she was from.
When her brothers felt it was the right time, they said:
"O Persians, and king of all Persia,
All Paeonian women are like this."

Concerning the *pygostolos* Paeonian women, 10.18 (story 318)

Hesiod wrote to his brother Perses:
"Don't let a *pygostolos* woman deceive your mind."
Now the word *pygostolos* can be interpreted in two ways:
Either it comes from the decorations the woman puts on her arms
And legs, or from decorating the *pygas*, that is, the parts around a seat,
With wide fringes and belts.
And the Paeonian daughter were of this sort,
And even now, in their recent servitude,
Which the great and powerful Basil
Enslaved the entire Paeonian race.
For their women still decorate their behinds
With wide belts, tails, and many fringes.
Their legs are similarly decorated,
With bracelets of iron, copper, and crystal.
Sometimes they use little ankle bones,
And other such-like as bracelets,
To bind their legs with.

What are, according to golden-tongued Homer, prize-winning and strong, which bring in the prizes through the gates, 10.19 (story 319)

Homer, in Book 9 of the *Iliad*, has Agamemnon
Trying to make amends to Achilles,
Bringing him many various gifts:
"Twenty smouldering cauldrons, and twelve strong horses,
Prize-winning, which bring the prize using their feet"
When Homer says strong (*pegos*), he means well fed,
And says that they used their feet to win the prizes.
But I, jesting, say he meant behind (*pygos*),
So they used their behinds, not feet in order to win.
Now listen what you should call them.
I have changed *pegos* to *pyrgos*,

And that the horses used their *pyrgoses*, not their feet.
Again, this is a parody which I made with my artful mind,
Which should be read in jest,
Knowing that it is a comedy,
Just as I, ignorant of the Emperor, write to you.

Concerning the bones which Ezekiel saw, 10.20 (story 320)

Long ago, the great prophet Ezekiel
Beheld a field full of dead men's bones.
"O son of man" said a dreadful voice,
"Prophesy, if indeed these bones will live."
Afterwards, the spirit of God descended upon them,
And bone was bound again to bone in harmony,
And flesh, skin, and living spirit was given
To those dry bones, and immediately they lived again.
And those latter-day people rose all,
Becoming very many, a great camp,
A sign of faith in the last resurrection, which we await.

Concerning the Cumaean lion, 10.21 (story 321)

An ass born in Cumae, which is larger than the other asses,
Even though it seems to be a lion, can be distinguished by its voice.
You'll find this also in the twelfth volume[78].

Concerning the journeys of Alexander and Lysippos' statue, 10.22 (story 322)

The story lies in a letter,
About which we will speak in a short while.
Alexander the Macedonian, the great king,

78 See 4.33.

Was vexed at having spent more time than expected.
Then Lysippos the sculptor came,
And sculpted Time with wise forethought,
Light, bald in the back of his head, wing-footed.
In the front of the figure he put a dagger
Regarding everyone who saw it, warning them not to exceed their time.
This is also the twentieth story in the second volume[79],
Where you can learn more about this.

Concerning the nonsense that the statue of time is a statue of lifetime only, 10.23 (story 323)

Very learned men, philosophers,
Who have learned with tiaras, practice, and high priesthood,
And have reached a not insignificant level of learning
Named it the stele of Life, twisting and corrupting things.
For they could not conceive of an image of Time,
Which, as I said, Lysippos made.
I, mocking their feverish foolishness,
Have already shown and guided in writing their foolishness,
Which they displayed earlier.

For also the Uzzite Job, in his eponymous book,
Said: "Who could put me once more in the preceding months and days?"
He was not speaking about his station and wealth in life,
For even he found a better life in the end.
But time gone by no one can reclaim.

And Demosthenes writes that
Lysippos wrote with lightness and fallacious thinking
No one has appeared till now who could make an image of Life.

79 See 8.45.

Now I would recommend to those writing lives
To write lives of great men, of thrones, kingdoms, praises,
And of storms of deep shadow, hiding and darkening all.

Concerning: "But even God cannot change things gone by", 10.24 (story 324)

God is all-powerful, but even He is not powerful enough
To do one thing: to render as to have never happened or gone by
Past time, and things already done.
God forbid that this should be,
What Sophocles and myriad others have written.

Concerning: "O portion of the golden race!", 10.25 (story 325)

Hesiod says in the *Works and Days*
"The first race of mortal men was golden,
Made by the immortals, whose homes are in Olympus."
And Aratus, in the *Phaeonomena*:
"So it was, when he who had nourished the golden race,
Now nourished one of silver, lesser, and not at all alike."
The golden race was of men who had no mixing with evil at all.
Because of that race of gold we give the name men
To those who do something great in their lives.

That: "The Kerkaurian Phaeacans were reported to be the greatest sailors of all men", 10.26 (story 326)

The Kerkaurian Phaeacans, in the *Odyssey*,
Are reported by Homer to be the greatest sailors of all men
For they bent their minds and hearts solely to the art of ship craft,
And all their cities, places and fields, seas and harbours
Stood alone, with no one captain.

Concerning: "Of the Phaeacan women, skilled in weaving, like the leaves of the tall black poplar", 10.27 (story 327)

Homer, in the *Odyssey*, as I have previously stated,
Declared that the Phaeacans were the greatest sailors of all men,
And he desired to show that their women were greater than all others
In the art of weaving.
As the Phaecan men, he says, were best of all
In the governing of the ship and its captaining at sea,
So the Phaeacan women were the greatest of all women
In the skill of weaving in the places of weaving.
To quote him: "They sit, like leaves of the tall black poplar,
Their *kairosis* linen watered by wet olive oil."
Thus far of history. But it falls to me to interpret the word
So that you will not be foolish, as others have been.
Kairosis is the joining of the high linen,
The closeness, the putting together of thread and warp,
From which great closeness the best is composed,
As a web of shining bright light.
Such is the brightness and shining of the olive oil.

Concerning: "To outdo the Maeonian women's wonder-working dye", 10.28 (story 328)

Homer says, in Book 4 of the *Iliad*
That when Menelaus took Pandarus' bow
And dipped the string in a flow of blood,
Homer declaims, jesting at the pain of others,
"As when a Meonian or Kaeran woman uses red dye on ivory
To decorate the jaws of horses"
But I should write everything to the last, in order to speak to satisfaction
(For neither do I trust those who simply quote off the tops of their heads):
"So were your blood stained strings, Menelaus,

Well made, with your shanks and ankles underneath."

Now you, having heard of "Meonian" and "Kaerean" women,
You should know and not be ignorant of who those are.
The Kareans were women of Caria,
And the Meonian, inhabitants of Lydia,
Which earlier were ruled by Sardis.

"They decorate me with Milesian fleeces, Cerdician work, moving on the right", 10.29 (story 329)

There is an old story about fleeces in Miletus:
"Milesian wool is the best of all,
Though the Coraxian runs a close second."
So when Themistocles fled from Athens to the Persians
(For he had been condemned by the Athenians
For being an insider in Persians circles and acquainted with Xerxes)
He received from Artaxerxes, the aforementioned Xerxes' son,
Three cities as a gift:
Myra, Myous, and with them Miletus, of which I spoke.
Miletus he took for the fleeces, and the others for the wine and fish.
Others say that he was given five cities:
Myra, Myous, Miletus, Lampsacus, and Magnesia.
For wine, fish, fleeces, bread, and for footwear.
Yet others say there were seven cities given to him,
The aforementioned ones, plus Palaeskepsa, and another one,
Please forgive us if it escapes me at the moment.
"I have a silver divinity which can predict anything"
Those who see me know and keep beyond me,
If we write from books, or with great care,
And if that book is not already written,
And if it would not be quicker to write something of the sort,
Even more if I have copied from some other book.

The fact that Miletus had such beautiful fleeces,
Many others mention, as does Aristophanes,
When he has Dionysus in the *Frogs*
Speak thus to his servant Xanthias:
"It would be funny, if you, Xanthias the servant,
Were to recline on a bed made from a fleece of Miletian wool,
Screwing a dancing girl, while I, as if I was your servant,
Were to bring you a chamber pot to piss in."

Many have spoken about the Milesian wool,
And about the Coraxian variety
Hipponax in his first iambic said in trochaic metre:
"Clad in a robe of Coraxian wool"
You should know that Coraxians are a nation of makers of fine cloth.

Concerning: "And I blame the oracle, because it did not attribute the first rank to Thebes", 10.30 (story 330)

Above, I have cited the oracle, and now I will quote the beginning:
"Of all the earth Pelasgian Argos is best,
Of horses the Thracians, of women the Lacedaemonians.
But the men who drink the water of fair Arethusa."
This story lies also in an earlier place of my stories,
You will find it first in the two hundred and ninetieth one[80].
Turning to which you will learn all accurately and in detail.

Concerning the flowing of the Ismenus River, 10.31 (story 331)

The Ismenus, the river of seven-gated Thebes,
And Dirce, the natural spring of its waters,

80 See 9.38.

Gift the webs which are found in the Theban countryside,
With translucency, shining, and much smoothness.
But the artificial spring was made by working hands.

Concerning: "What kind of thing again is it, not to grow golden-helmed corn, to take hold of you as well, the second Ismenus?", 10.32 (story 332)

The stories tell us that Cadmus, that famous man of old,
Received an oracle instructing him to buy a cow from a farmer,
A man by the name of Pelagontos.
Because the cow was a sign of such and such things,
And was to be his guide on the road.
For wherever the cow might crouch down and fall,
Cadmus was to slaughter it and sacrifice it on that very ground,
And to found a city, giving it whatever name he pleased.
So he obeyed the oracle, and slaughtered the cow,
Then sent two of his friends, whose names were as follows:
One was Deioleon, and the other, Seriphus.
Their mission was to bring water from the spring of Ares for the sacrifice.
But both were killed by the dragon which guarded the spring.
So Cadmus killed the dragon by stoning it,
And built only Cadmeia, not Thebes.

For Thebes outside the walls (of the Cadmeia) was first built
Later on, by famous Zethus, and Amphion of song.
That Thebes was destroyed still later by Alexander the Great,
With flutes, when the Ismenus river played.
Thebes was rebuilt by a certain athlete,
Whose name, however, escapes my memory.
But all that was later. For now, Cadmus,
After he built the Cadmeia, not Thebes,
Following the wise advice of Athena, or perhaps his own cleverness,

Sowed the teeth of the aforementioned dragon,
From which the golden-helmed warriors grew,
And began fighting and warring amongst themselves.
Now the story which I have told briefly is to be expanded upon,
And now I must interpret allegorically the dragon and its teeth.
You should not listen to tales of ivory teeth,
Grounds made with secret grinders, or the Stoic physician Palaephatus'
Account, but rather to Tzetzes' wise one:

Dracon was a bandit leader, or a local chief.
He killed Deioleon and Seriphus,
So Cadmus killed him in revenge for his friends.
He took Dracon's teeth, his accomplices in robbery,
His murdering chompers, which inflamed the people,
And "sowed" them, so to speak, dispersing them to various places:
Colchis, and other places, including Thebes itself,
And married into some of the more sensible families,
From which he grew a "corn-stalk of golden-helmed giants",
That is, the inter-related golden-weaponed youth of Thebes,
Who, descended from a line and race of kings,
Fought for their homeland and people:
From which "seed of teeth" came these five:
Pelor, Oudaius, Chthonius, Echion, and Hyperenor.

So I have told you the story and given you its allegorical interpretation.
All this so that you can learn, that the Greek alphabet
Was not invented by Palamedes, neither by Phoenix, nor by Cadmus,
As some of the more credulous ancients claimed,
As well as what Tzetzes has been accused of writing,
And of thinking that they made calculations and wrote down all.
For they did not write down anything, neither opinions nor facts.
Therefore, listen carefully to the beginning of the oracle that Cadmus received,

And use it to convince those credulous ones,
Who say that Cadmus invented writing.
Say: O credulous ones, Tzetzes says these things now:
If Cadmus discovered writing and brought it to Greece,
Tell me, before he came anywhere near Greece,
How could this oracle have been uttered:
"Speak then the story of Agenor, oh Cadmus descendant,
And waking up at dawn, leave, and go to the divine Pythia,
Wearing these loose-fitting clothes".
And the rest of the oracle, since it is already written
In so many letters on the columns of memory,
Tzetzes does not wish to repeat it here,
Lest he fill up the scrolls with extraneous detail.
That would leave many tales in lack of a wine pourer
Many stories with broken promises of being written,
Robbed of their place on the writing-table,
If this book of scrolls be overfilled.
I think you and everyone else already know,
Judging from the other part of the oracle,
That even before Cadmus, the Greeks had letters and calculations.
If before Cadmus, that is, before there had been seven generations of Greeks,
And already very ancient before Palamedes' time
And even before Phoenix, those of whom the credulous ones spoke
Although they deceived everyone into thinking that Tzetzes had written thus,
That misbegotten credulousness, made by evildoers thrice over,
Is a lie that to a thinking man is equal to death.

Concerning the flame coloured *chlanis* garment that Syloson gave Darius, 10.33 (story 333)

When Darius was a hypaspist soldier, not yet king,
He received a gift from Syloson: a flame coloured *chlanis*.
Later, after he became king of Persia,

He made Syloson king of Samos.
You can find this story among my earlier ones,
Written in the ninety-fourth place[81].

Concerning: "When many decades have gone", 10.34 (story 334)

Oppian, in his book on fishing,
Does not say that among fish, justice is administered by religious awe,
But rather that the stronger eat the offspring of the weaker.
Then he says: "This was on land too, not long ago,
When there was no justice at all, but wars and skirmishes."
What he meant by this is that life, too, was just as harsh,
Until the Roman race took hold of the sceptre of rule,
And of the Romans, chiefly Severus and Antoninus.
Then he says to the gods, concerning both of them:
"May you draw them to me and straighten this stumbling-block,
When many decades have gone by."

Concerning the proverb: "I received *pyrkaia*, *anephaiston*, and *axylon*", 10.35 (story 335)

There was an Egyptian in Noah's time, named Hephaestus,
Who was also called Noah, Dionysius, and Osiris.
He discovered fire, technology, and all that comes from fire.
The Greeks adopted this Hephaestus as one of their own,
With many other Egyptian names,
And claimed the Egyptian gods as their own,
Seeing as the Greek poets were educated in Egypt,
And taught this knowledge to the ancestors of Greece.

It is because of this Hephaestus' discovery of it
That we call fire *pyr*, after its discoverer,

81 See 3.31.

And for the same reason we call forest-fires *enephaestoi* and *enxyloi*.
There are other kinds of fires called *enephastoi*,
Such as wood-less (*axyloi*) fires, caused by lightning or hurricanes,
And the ignition of fire for mourning, and the seething of grief,
Are called *pyrkaia*, *anephaiston*, and *axylon*.

Concerning: "What should never have happened", 10.36 (story 336)

The Greeks say, that when Patroclus fell to Hector in the war,
Nestor's son Antilochus was tasked with informing Achilles
Of what had befallen his favourite.
When he reached Achilles, the poem has him say this:
"Woe is me! O warlike Achilles, breaker of horses,
Be informed from this message, of what should never have happened.
Patroclus lies dead. Now there is fighting around his
Stripped corpse. For now shining-helmed Hector has his armour."

Concerning: "And Graces of manifold beauty", 10.37 (story 337)

Hesiod, in the *Theogony*, says there are three Graces:
Aglaea and Thaleia, together with Euphrosyne.
I, on the other, say anything pleasurable is a Grace.
Musaeus, in his tale of *Hero and Leander*,
Speaks poetically about Hero's beauty in these words:
"From many parts did Graces flow. Now the ancients
Lied when they said that there are three Graces. For but one of Hero's
Laughing eyes contained within it a hundred Graces."

Concerning the Chalybian iron, 10.38 (story 338)

The Chalybians are a people that lives near Trapezus.
They are said to have been the first to discover iron.

So now they call bronze Chalybon bronze as well,
As though the Chalybians had discovered that too.

Concerning: "And if it was created, on what does it rest, driven towards immortality", 10.39 (story 339)

There are four schools of thought among philosophers concerning the beginning of the world.
One says that it has no beginning, so this school teaches immortality of the world.
Another holds that it has a beginning and an end.
Yet another that it has no beginning, and yet has an end.
And the last that it was in fact created, but by the design of God,
And in the fullness of time will become infinite, and completely timeless.
This, I believe, is the position of Plato and Pythagoras.

But Meton, the astrologer, son of Pausanias,
Tells me it has both a beginning and an end.
He says that the end of the world will be
When the seven planets align,
And come into the constellation Aquarius, which is the home of Cronus.
He says that every long-lived person's time
Will be counted over in this time,
When this alignment takes place,
And the end of the world comes.

Concerning the word *anxinous*. For intellect (*nous*) and the capacity of reasoning differ, 10.40 (story 340)

Nouses and *nous* are attributed to God and the angels,
But no one usually attributes it to humans.
We call humans *exephron* (sensible) or *anxinous* (shrewd).
The most metaphorical we can get is *nouneches* (he who has *nous*).
For we never attribute *nous* to humans, not even to Plato.

I tell you that very few people indeed have *nous*.
For I've already proven this earlier, very clearly:
Instead of saying *logismon* (capacity of reasoning), we often say *nous*.
For the *logismon* is the training-place of reasoning.
But the *nous* is refined and thinks faster than reasoning can reason.
But you will find this
In the one hundred forty third of my second histories[82],
To which you can turn, look, and learn all in detail.

Tzetzes' poverty, which calls this life a "field of weeping and chance, an unstoppable globe movement, always turning, no better than a fever dream", 10.41 (story 341)

Consider, my child, Tzetzes' poverty in reasoning.
For I call this life on Earth a field of weeping,
And chance, and an unstoppable movement of a globe,
And moreover wheeling about in motions of all kinds.
In addition, also "nothing" and feverish,
And I call it a field of weeping because,
It is full of pain, disaster, abuse, and tears.
And because it acts erratically and in contradictions,
I call it "chance". For, just as in games of chance,
In different times it yields different results, so in life
In different times different events of all types may occur.
And I call it an ever-turning globe, because it cannot stay still,
For it always turns and cannot be tamed.
And again, I add the title of "no better than a fever dream",
Because in the darkness and smoke of life
There is empty glory in all places and all types of delusions,
Which none of us reckons of any account,
Since honour and glory and all fame in this life
Is smoke, and quickly dissolves into the air.

82 See 7.44.

Gold is no more than pale clay, and woven robes are dust,
And one by one our ashes are scattered all.

The proverb: "For you were not the first or alone in suffering that which you did", 10.42 (story 342)

For those whose lot it is to suffer something first or alone,
There is exceedingly great pain. But pain shared with others is easier to bear.
The bitter terror of suffering alone, as well as that of suffering alone,
Is testified to by Sophocles, in these words:
"For suffering at home, with no one
To help, bears within it great pain. "
Sophocles showed how bitter it is
To suffer alone. Democrates,
On the other hand, shows how within reason pain is when shared with another.
For he said that, when Darius mourned his wife,
And ordered a *magus* priest to raise her,
The priest said that if he could find
The names of three men with no sorrow,
He should write them on his wife's tomb.
Darius found none, so Democritus replied:
"O King Darius! In all eternity no one has been
Without sorrow in this life. So how is it
That you wish to live this life without sorrow?
Bear your sorrows with others, and you will bear them within reason."
Which thing Darius did immediately,
And managed to limit his immeasurable pain.

To those who practice the Philosophy of Being, 10.43 (story 343)

There is a false and verbose philosophy,
Practised by monks, called the "Philosophy of Being".
It is the study of death and the passing of the flesh,

And knowledge of what can truly be said to be.
It concerns itself also with the likeness of God, so far as it is possible for man,
And loves more than God and wisdom
(The craft of crafts and the science of sciences,
And, I dare say, a great music, a healer of souls),
As well as any other boundaries that may exist for philosophy.
Since for the other there is not one that fits the borders.

Concerning the Lydian *basanos* stone, 10.44 (story 344)

The *basanos* is a Lydian stone used to judge gold,
Whether it is pure or adulterated, or something in between.
But you have this story already contained
In the one hundred twenty-seventh of my stories[83].

Although Homer speaks of "winged words", he is still not the only one to have thought of this, 10.45 (story 345)

Homer speaks of "winged words",
Because, perhaps, their sound is a percussion of air,
Similar to the way wings fly.
Or, perhaps, because they fly quickly.
For there is nothing faster or a better flier than a word.
"I will go to Gadeira, and even further on."
In a split second, the words are out of my mouth,
How many days, on the other hand, would it take a bird to fly to Gadeira?

Concerning Epaminondas the Theban general, 10.46 (story 346)

Epaminondas, who was a Theban general,
Was the most incorruptible of all free souled men.

83 See 7.28.

When someone once brought him money,
Not only did Epaminondas refuse, but said:
“Find a crook-footed cripple, or one driven out of his mind,
And such a bribe would befit him.
But it can never befit Epaminondas, general of the Thebans.”
This general once noticed a household soldier
Demanding gold from a prisoner.
He immediately expelled his own soldier,
And told him: “Give me my own shield back,
And as for you, go buy yourself a merchant’s stall.”

Concerning Cato the Roman, 10.47 (story 347)

This Cato, who served as a Roman general,
Was a contemporary of Antiochus, successor of Alexander.
He was so humble and incorruptible,
That he used to work his lands himself with his household slaves,
And was often seen eating with them at the same table,
Chewing and drinking and doing other such things with them.
So much so, that he once became ill, and was told by his doctor,
That if he did not eat a thrush, he would never recover.
So Cato asked where in the world he was supposed to get a thrush in summer.
He was told to go look for some in Lucillus’ gardens.
(For he was the proudest of all the Romans).
But Cato did not want to eat the thrush,
Making the famous quip which I will now relate:
“If Lucillus was not proud, Cato could not live?”
Now you know just how humble Cato was.

So now I will show you how incorruptible he was.
His fame reached even far Britain,
For which reason the British kings wished to meet him.
So they sent emissaries and boxes of gold to him.

But the emissaries could not identify Cato,
So they went around asking for someone to notify Cato of their arrival.
They found him boiling his own turnips,
So they thought he was a simple cook.
They asked him if he he could tell Cato they had arrived,
That they were emissaries from Britain come to meet him.
"If you're looking for Cato," he said, "that's me."
At first they thought he was joking,
But when they realized he was indeed Cato, they paid him the proper respect,
And said: "Cato, general of the Romans, descendants of Aeneas,
The kings of Britain, wishing for your friendship,
Have sent you these golden boxes."
He replied: "Do they wish for my friendship or my slavery?"
The emissaries answered: "Friendship.", and he said: "Go away, and take this gold with you!
For only slavery can be bought with money, not friendship.
I can be their friend even without gifts.
Also, you British emissaries, if one is a general,
And yet cooks for himself, and is satisfied with turnips,
Do you think he needs money and possessions?"
I have quoted Cato verbatim.

If you wish to turn this one story about Cato
Into two, turn to earlier scrolls,
And in the earlier stories you will find
This very story of Cato, and another one.
But the version given here differs from the one given there[84].
And if you wish, I can tell you
Ten similar stories of Cato and the rest.
For Tzetzes knows each book of histories
Accurately, not missing even a verse or two.

84 Likely referring to 3.9.

Concerning Megistias the Acarnian, the Spartan seer, 10.48 (story 348)

Megistias was by race an Acarnian,
But he served as a seer to the Spartans.
His first act was one night
He went out with some armed Spartans, well able to fight,
And whitened their equipment with chalk.
Thus clad, they entered Xerxes' camp,
And caused great fear and much murder,
For the Persians thought the Spartans were an army of demons.
This was Megistias' first act in the Persian camp.

His second act was when Leonidas went out with thousands of Spartans
Intending to bring all the barbarians to heel.
They were, I think, in the neighbourhood of Euboean Artimesion,
When Megistias forbade all from going to fight,
"For as many of you go to fight at Artimesion
Will all die at the hands of the barbarians."
But Leonidas heard this, and said:
"Go then, don't attack with us,
You can be the remnant of Greece."
So Leonidas went with only his three hundred
And killed many barbarians in the battle.
But in the end he too fell with the three hundred,
Overcome by the barbarians' sheer numbers.

Megistias the renowned, too, was killed with them
When they saw that they were doomed to die.
For at the war council earlier,
When someone asked where they were going,
Leonidas spoke of going to battle,

But in fact intended to die for all Greece.

Concerning the profession of the Asclepiades, 10.49 (story 349)

Asclepius, son of Apollo, is a doctor by profession,
Who learned medicine from Chiron the centaur.
His birth name was Hepius, but received the name Asclepius,
When he cured Ascles, the ruler of Epidaurus,
Who suffered an incurable ailment in his eyes.
Others say that Asclepius is called that
Because he does not allow men to *scellesthai*, that is, to die.
That word comes from *sceleton*, which means a dead man's skin and bones.
As the greatest of doctors, he cures the most terrible diseases,
And even made some dead men to live again,
Such as Tyndareus, Hippolytus, and some others.
Now Asclepiades is the name given literally
To those who trace their descent from the same clan
(Whether they are doctors or of some other profession),
As did Hippocrates, and myriad others.
But metaphorically, doctors are also called Asclepiades, because of their similar profession,
For example Nicomachus, Aristotle's father.

Concerning the Senate of the Eye, 10.50 (story 350)

The ancients called "eyes" those who were
Kings' chief men, first in council,
Such as Alpistus, son of Batanochus,
Whom Aeschylus called Xerxes' "eye". Also Pindar
Claims that when Adrastus beheld at Thebes
Seven hosts of dead men gathered,
And their generals lying on top of each host,
Then he saw Amphiaraus, who was not with the hosts,

For the earth had taken him and his chariot both.
He said: “I mourn Amphiaraus and Oekledes,
The ‘eye’ of the army which I command.”
Since both a seer and a brave fighter was called an ‘eye’.
So far-seeing men were called ‘eyes’,
As well by the Persian kings were doers of good,
Seers, doctors, and delightful men thus named.
Now drawing even greater need,
They were fond of giving nicknames, but in Persian.
For doers of good are called *orosangs* by the Persians.
But we, drawing inspiration both from the Persians and the ancient Greeks,
Call anyone famous for something an “eye”.

Concerning the nectar, 10.51 (story 351)

According to mythology ambrosia is a food of the gods,
Thus named because it is “*a-brotos*”, not for mortals to eat,
And the *m* was inserted in the middle, in the Aeolic fashion.
Now the drink of the gods is called nectar,
From *ne* the negative particle, and *kto* which means “to kill”,
So “nectar” is the drink of those who cannot be killed.
This, therefore, is the original meaning of nectar,
But we use it as a metaphor for anything sweet.

Concerning the fox which cheated the crow of a cheese, 10.52 (story 352)

There is a story by Aesop, of a crow that was eating a cheese.
The fox wanted to take the cheese away from it,
So it said: “How wise you are, crow!
You’re big and beautiful and have what it takes
To be king of all the birds,
But all you lack is one song in order to become king.”

The crow answered this flattery
By opening his beak, and leaving the cheese.
So the fox got the cheese by devious tricks,
And left the crow to brag and craw.

Who *englotogastor*, *nosogastor*, *cheirogastor*, and *cheironax* are, 10.53 (story 353)

Anyone who speaks in tongues is called *englotogastor*,
As if he is teaching his stomach (*gaster*) to speak,
Like others teach singing or musical instruments,
Or acting or flattery, or speaking wittily,
And indeed rhetoric in legal defence and suchlike arts,
Although most say that that rhetoric is the only way to give a defence.
You now have learned and know who *englotgasters* are.

Now a *nosogastor* (metaphorically) is
Someone who arranges text with reason,
Into commentaries, verses, and poems, and teaches it (the mind or *nous*) with them.
A *cheirogastor* is also called a *cheironax*,
Which is someone who works with his hands
And can teach this work, like any manual labourer.
I count writers with this sort.
We call anyone of this kind a *cheirogastor*,
Who has been educated with his hands. A *cheironax*, on the other hand,
Is one who owns his hands and nothing else.
For the word *anax* has three meanings, listen to them:
A god, a king, or an owner.

Concerning the Silver Muse, 10.54 (story 354)

All the early poets wrote for free,
The first to write for money being Simonides.

You'll find this story told well

In the two hundred twenty-eighth story of the present volume[85].

Concerning Plato's sale of his dialogues to Sicily, 10.55 (story 355)

Plato sold his dialogues,

That is, the written versions, which he made himself,

In which were questions and answers,

To Dio and Dionysius,

As well as other interested parties from Sicily.

Nobody received them as a free gift,

Not even Dio, who was his benefactor.

Dio also bought a book by Philolaus the Pythagorean

From a group of impoverished widows.

For the Pythagoreans swore to give out books for free.

So that no one should have to buy Pythagorean books.

But Dio appreciated Plato so much

He bought him the book from those women

For a hundred *minas*, not light on the scales.

This pleased Plato very much, since he wanted that book,

And inspired by them he wrote the Timaeus and his other works.

Dio bought some mimes as well, Sophron's book[86].

Sophron was a wise man of Syracuse.

This too he gave to Plato who wanted them.

Inspired by these mimes, he wrote his philosophy in the form of dialogues.

(Since the character Timon in the mime *Silloi* is depicted drawing).

So therefore, the very wise Plato received some favours from Dio

And did not give him his wise words for free.

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85 See 8.73.

86 Although this idea, that Plato may have used Sophon's books to write his own dialogues, is fascinating, we no longer have any real way to assess it, since the works of this writer are only extant in fragments.

Concerning Plato's cooking practice, 10.56 (story 356)

Plato the philosopher was wont to sit on the left
While eating off Sicilian tables,
According to his writings on cooking.
Sarabus, I believe, and Thearion,
And some others, were those from whom Plato
Learned and later perfected the art of cooking.
For there was nothing in which that wise man was inexperienced,
Including serving at the tables of rich and powerful men.

Concerning Plato's flattery of rulers, 10.57 (story 357)

That Plato used to flatter rich and powerful men
We have already noted. For when he came to Sicily
He sailed to visit Dio and Dionysius.
He lived with them, as one of their hired workers,
And occasionally said pleasing things to them
More than a free philosopher needs to.

Concerning Philistus the Historian and Philoxenus, the Cytherian dithyrambic poet, who educated Plato, 10.58 (story 358)

This Philistus was a history writer,
Whom Dionysius held in high esteem,
Since he was supposed to have lain with Dionysius' mother.
He was also lame, and when the people rebelled
He was captured and taken away from his charges
Dragged by his lame foot in the middle of the city streets.
I think Timaeus the Sicilian wrote about this,
Andromachus' son aroused ill will,

As one Sicilian to another, as an inglorious man to a glorious one.
But this talk of Philistus is for later.
During his lifetime, he was highly honoured by Dionysius.

Philoxenus then, the writer of dithyrambs,
Was of the Kytherian people, but born free.
Him too Dionysius loved much.
Once, Dionysius gave him a tragedy, a personal one,
Which he had written himself. It was earmarked for a great
Performance in Athens. Dionysius said to him: “Philoxenus,
Look at this tragedy, and if you find bad lines, cross them out.”
Philoxenus went over the play from start to finish,
And crossed it all out.
Dionysius sent him away to the quarries,
But immediately recalled him with a letter.
Philoxenus wrote back in such a manner,
Writing repetitively around the issues,
Writing the same thing ten times and more,
Which was: “No worries, I don’t care”, and so on.
Now when he had just been brought back to Dionysius,
He heard Dionysius say something again.
Philoxenus refused to flatter Dionysius,
And said: “Take me back to the quarry!
Neither I nor Tzetzes practice flattery. “
Then Plato and all the other servants came in a small boat.
So Plato was defeated both by Philistus and this Philoxenus,
Bringing Dionysius much for a second time.

How Plato, caught speaking out against a ruler, was given to Dio but sold to Polis, 10.59 (story 359)

The philosophers say that Plato was sold by Dionysius
And given to Polis.

Some say that Dionysius asked Plato:
"Which type of copper is the best, Plato?"
Plato answered: "Dionysius, the best of all copper
Are the steles fashioned by Aristogeiton and Harmodius[87]."
This is the one silly falsehood that philosophers have.
Others say that he was defeated by Plato's writings,
And for this reason he was sold as a slave by Polis.
But this is the foolishness of truth-hating people.

For Plato was sold by a ship captain named Polis,
To whom he was either sold and given as a gift by Dionysius,
Because he was caught conspiring against the ruler Dio.
Now Dio was Dionysius' cousin,
And his wife's brother. Now tell me,
What would you not tell your fraternal cousin?
Thus Plato was sold, according to the ruler's custom.

However, if the ruler then had been new to power,
Plato would never have been sold.
Instead, I believe, he would have been murdered ten thousand times over,
Since that is the custom of new rulers in Sicily.
Whether his punishment was to serve in Persian and Artaean galleys,
Or to suffer some more cruel fate,
He certainly came to know the terrible custom of rulers.

How the Aeginetans, intruding on the Laestrygonians's shores, almost stoned Plato because of their hatred for Athenians, 10.60 (story 360)

In the *Odyssey*, Homer says that Odysseus,
After six of his friends were devoured by the Cyclops,
Antiphus, Euryleon, Apheidas, Menetus,

87 Likely referring to their actions, when they killed the tyrant Hipparchus.

As well as Cepheus and Stratius, with his six remaining friends,
Whose names were Amphidamas, Amphialus, Lykaon,
Antilochus and Alcimus, together with Eurylochus,
Blinded the Cyclops when he was drunk and asleep,
Then took many of his sheep and sailed away.
Then they came to the Laestrygonans, and beached their ships
On the shore, because the inhabitants were cannibals.
Odysseus then left his leading ship
Off the shore, while the other eleven
He beached on the shore.
He sent three men to spy out the country,
Who its inhabitants were and what were their customs.
So the three men went, and chanced upon a girl carrying water.
She was the daughter of Antiphatus, ruler of the Laestrygonans.
She told them all about the country, and its ruler.
They followed her, and saw her mother,
Who was as tall as a mountain top, a sight which terrified them.
She was calling for Antiphatus to come from the *agora*.
Then the Laestrygonans, who are not like humans,
But rather giants, chased Odysseus' men.
They fled as fast as they could back to their ships.
The Laestrygonans threw olive-press stones that could crush a man at them.
Immediately a terrible din arose among the ships,
"Of men being annihilated and ships breaking."
The Laestrygans' attack was so fierce,
That they killed all the eleven who were on the vessels.
While the massacre was going on on the shore,
Even though they saw that the Laestrygans murder to eat,
Odysseus cut his vessel's cables,
And was saved by fleeing into the sea.
But the storied devouring of the Cyclops was actually human work,
That is murder and slaying which they practised.

For the Sicilians were, in the far past, called Cyclopses,
When they were ignorant of sea-going vessels,
And would kill out of fear those strangers who arrived in their territory by ship,
Lest the strangers take over their country.
Therefore when Odysseus arrived in his ships,
They threatened him and killed them and his companions.
This is the devouring spoken of by the writers of stories.

Now this is how the Cyclops was blinded with a fire-brand:
The Sicilians intended to kill Odysseus by hemming him in.
Odysseus gave the Cyclops money and got him drunk,
Which was an empty trick to kill them.
So he actually got them "drunk" on money,
And when it's said that he and his friends blinded the Cyclops with a fire-brand and fled the island,
The fire meant is that of desire for Elpe, his daughter,
Who had attractive eyes. So they stole her
(since one of Odysseus's men desired her)
And fled all, but not before she had woken the guards.
So it became clear to all in the area,
That Elpe, the Cyclops' daughter, had been stolen.
So when the Cyclopses attacked their neighbours the Laestrygonans,
The Laestrygonans, as I said, killed all of them,
Except for the one vessel, of which I spoke, Odysseus'.
They took away Elpe the Cyclops' daughter,
And gave her back to him. This is what happened,
Even though Homer does not reveal this part of the story.

Now later, when against these same Laestrygonans,
The Aegnetes charged on the shores, through hatred for the Athenians,
They almost stoned Plato to death.
For the Aegnetes were friends of the Megarans,
Whom Pericles banned completely,

From all markets and ports in Athens.
This decree was written on a board and put up in the middle of the *agora*.
On it Pericles wrote the reason for the ban:
The Megarans had cut the god's *orgas*,
(the *orgas* was a holy garden that was not to be touched).
This was the reason Pericles gave the Megarans.
I, Tzetzes, tell you, but you should investigate yourself:
Pericles lied, but now he unwillingly tells the truth:
Aspasia, the Megaran courtesan,
Used to be Pericles' lawful wife.
Once, when she was walking around the suburbs,
With honour and a procession and many servants,
The Megarans knew, as before, that she was a goddess' *orgas*,
Of Aphrodite, that is, not of Athena,
So they laughingly recounted what she used to be.
If they had cut the *orgas*, Pericles would have known,
And because of this, Pericles wrote that decree,
Because of which Plato almost died in Aegina.

How Plato measured the Sicilian Charybdis three times, 10.61 (story 361)

Scylla and Charybdis are in Sicily.
But Scylla is made of promontories,
Terrible and awful with its reefs and rocks,
And sea creatures growing up everyone without measure.
Charybdis, on the other hand, is a terrible flowing stream,
Flowing and bubbling like a cauldron.
The Senon and Hadrian rivers are responsible
For this terrible flow, when they flow into the Ionian sea.

Other say that there are three seas, of which I will speak,
That make Charybdis so terrible, augmenting the flow:

From the west comes the narrow Tyrrhenian,
And from the south the Sicilian, together with that of Crete.
The Cretan sea is the eastern part.
Then from the north the Hadrian river,
Which flows into the sea called Ionian,
Named for Ionos the Illyrian,
Who ruled that place and its inhabitants.
It is not, as some claim, named for Io daughter of Inachus.
For the Tyrrhensian is named for its narrowness,
Pushed by the wind from the others seas,
With no rest, it whirls terribly,
Murmuring terribly like a fire-heated cauldron.
The wise Plato sailed it three times,
For he was thrice expelled from Sicily,
Due to the enmity he had earned with Dio and Dionysius.

How Plato, sold by Polis to the Pythagorean Archytas the Tarentine, made use of his Pythagorean master and teacher, 10.62 (story 362)

Archytas bought Plato the philosopher
From the sea-captain Polis, who was a Spartiate.
Archytas, too, was a philosopher, but of the Pythagorean school.
He taught his newly-acquired slave Pythagorean philosophy. For Plato had
In his possession, Philolaus the Pythagorean's book,
As well as the mime of Sophron the Syracusan,[88]
Which he had bought previously from Dio.
Philolaus' book cost him a hundred *minas*,
But I don't know how much Sophron's did, since I wasn't there.
And Plato stole everything concerning the soul,
And myriad other things, from Philolaus,
And wrote the *Timaeus* and other dialogues,

88 Here begins book XI of the *Chiliades*.

While the dialogue format was miming Sophron's mimes.
For Sophron's writings are repetitive:
Consisting all of questions and answers in turn.

The proverb we mentioned before, "at this single anchor we ride", 11.1 (story 363)

The vessels in the seas and very much in the winter
Supported by many anchors and irons,
And just strong enough to flee the waves of winter
Yet just like a ship is moored on one anchor,
Brings much difficulty to be saved in the winter,
Having confidence on this single anchor of hope
And to be the anchor of hope does it mean for me
The one bigger than other anchors, the one for dire straits?
It is the last one to be deployed for the ship's salvation.

"We take not gifts from anyone. For we fear of wrongdoings as great as those whom nature has corrupted and stripped off their true conformations", 11.2 (story364)

Tzetzes is a taker of no gifts, by emulation of the ancients,
Of Epaminondas, of Cato, and of others of their kind,
Whether from rulers, common fellows, middle classes or lower,
Not wanting to take gifts, from givers of any amount whatsoever,
And thus in the greatest hunger, of the first among holders of glory
Of the one willing to bring allowance therefrom to slaves
To say of him as such to him; you would've found carers of the elderly,
And Tzetzes is not fit to live as one who tends the elderly.
For he feared his deeds are harmful like how nature mangled them,
Making them lame and blind, crooked and maimed,
For he feared gifts looking like provision of necessities.
And yet by way of his own interpretation he does not take gold
But only food and drink, summer's crops and the like.

And his own writings they wish to rewrite
And only just by a few bits and by some scrutiny
With enough gold he yielded to alter his works
As did Plato, his predecessor, to his dialogues.

But Plato indeed made his dialogues for sale
A flatterer and a butcher he is, and forces everything together
To him necessities be given, his books to purchase
For hundreds of *mina* and many more; like that of Philolaus
Dion did purchase from the latter and that of Sophron too.
Tzetzes indeed unwillingly accepted the gifts
For him prepared by Augusta. He felt that it's burdensome.
He rejoiced toiling and writing, if only he got rewards,
From her singular venerable rulership. And one without salary
He, of all mankind, rejoices in receiving gifts.

Historical diction, what and whence is holiday, 11.3 (story 365)

To me, holiday means relaxation and lack of work,
Of holding, retaining, and stopping by the hand
In movement of labour. Any day that holds this cessation
Is "choliday"[89], indeed holiday.
According to Aeolians and Ionians of the *chi* converted
Into writing the unaspirated *kappa*. For they are of the non-aspiraters
While seldom do the Attics read the aspirates unaspiratedly,
As like this and also others. And altogether are few,
As like *hostel*[90], but also any that are of good rhythm too.
For they more often change the non-aspirates into aspirates.
"Hequally", not equally. And "shmooth" not smooth[91].

89 A pun on the sounds of words.

90 Another pun on the sounds of words.

91 Two other puns on the sounds of words, evidently adapted from the original.

Thus they read with rough breathing, not with smooth harmony.
And they aspirate everything. So what have we discussed so far?
Smooth are those possessing fleshless rumps.
Thus they pronounce all unaspirated like Attics do, as it seems,
Both hostel and holiday too
And those very few others also of good rhythm
According to Aeolians and Ionians, they read unaspirated.

Concerning the burn down in Croton, Pythagoras took flight to Metapontum, fast of forty days in exile, died in the temple of the Muses, 11.4 (story 366)

Pythagoras, the wise man of Samos was from the stock
Of Pythais of Samos indeed, seasonable beyond nature,
And son of Mnesarchus. Mnesarchus was
a follower of the art of ring carving.
This Pythagoras was indeed ripe for the goddess.
A contemporary also of King Polycrates of Samos,
Of The Pharaoh of Egypt, Ahmose by name,
And of the King of the Persians, Cyrus The Great,
Who fought and defeated Croesus, and destroyed Sardis.
Of their contemporaries was this Pythagoras born,
With Thales did he came down to Pherecydes of Syros,
Also the first of all who could be called “philosophers”.
And afraid of instructing Polycrates in Samos,
By what malicious blame was he charged, I keep it a secret,
Departing to Italy, thereto he came to teach.
Then, being hated by them, was set ablaze with firewood,
Indeed, in the city of Croton was the house of Milo,
Of Milo the wrestler, he of a household name.
With many of his students he was set ablaze together.
That is why some say that he was burned.
Some others say he was carried away from the blaze,

The hastier students took him away,
Lo, he let them spread to cast themselves as bridges over fire,
And across them for him escaping the fire.
Did he escape the fire in that manner as they claim? Maybe,
And fleeing to Metapontum, in the temple of the Muses,
And being hidden there, unable to eat bread,
After forty whole days, he passed away in hunger,
Having lived one hundred years, minus one year only.

Regarding Pasicrates (or Stasicrates), the Bithynian sculptor, who made the excellent statue of Alexander, 11.5 (story 367)

Stasicrates, the bronze worker, was a Bithynian by birth.
And you have the history on the present tablet,
The one hundred and ninety nine[92].

That Alexander The Great had twisted neck and eyes of different colours, 11.6 (story 368)

The great king Alexander Son of Philip,
Is reputed by all to have one eye blue
And the other one dark. In his very eyes.
He had a concave neck, it was also one-sided.
So as to contemplate the sky, to set his gaze upon it.
And Lysippos did depict him as that in bronze.
And Alexander took pleasure in his depiction,
In the false figure by Stasicrates, demented ones.
Because Alexander was in such form,
And the inscription shows, what it is,
"The bronze statue resembled the one saying, while gazing upon Zeus,
I lay the earth under me, Oh Zeus, you who have Olympus in possession."

92 See 8.44.

History, which said, whether inventions of arguments are indeed oratorical instruction, 11.7 (story 369)

The book the rhetorical one, save those of the lecturing
Rhetors (advocating indeed sixty books)
Is a *Pentabiblos*[93] indeed, it is divided in five
Into the pre-exercise, the issues, the inventions and,
Into the styles which itself is the fourth booklet
Into the one about method also, the fifth.

And indeed the pre-exercises according to Hermogenes
By number into twelve in quantity succeeds,
Refutation, confirmation, in one instruction,
Constructs both *encomium* and invective alike.
Hermogenes did taught so. As Aphthonius did later,
Made the twelve into fourteen,
Refutation on its own, and confirmation on its own;
Likewise, *encomium* on its own as also the invective.
And not mentioning them collectively, as Hermogenes;
Whence from twelve he created fourteen.
And needing to show me the designated names of items;
Fable and narrative, and anecdote and also maxim,
Refutation, confirmation, or the commonplace,
Encomium and invective too, and comparison along with them.
Personification, description, theses and law introduction.
The book of pre-exercises does list these.

Indeed Hermogenes instructed to produce the fable
Sweet, plain and brief and persuasive in using them
Aphthonius indeed wrote about fable not just once,
That it becomes fitting for such topics,

93 Likely an allusion to Hermogenes of Tarsus' five, partially extant, books.

But also handed down his fable of the “Ant and the Cicada”,
It is not at all a fable, but a kind of *epicheirema*,
At least from the analogy of the cicadas and ants.
Ah, the commentators say about this,
It is plain nonsense of non-rhetorical men.
You heard about the fable, how does this need writing?
Although Aphthonius allowed it according to both.

But six of these accompany the narrative;
Person, deed, time, place, manner and cause,
These are four virtues of narratives:
Clear, magnificent, brief and plausible.
The new among rhetors speak of Hellenism.
Not magnificence, according to rhetors past.
Although they do show exactly what I say, these styles.
Seven items in those same four are united.
Clarity, grandeur, beauty and rapidity
And with them also character, sincerity and force,
They form four virtues, those of the story.
Indeed the clear clarity, and the magnificent
Itself exhibits magnificence, rapidity does to brevity,
The character and sincerity do to the plausibility.

Lo, to have spoken of the four virtues of a story
To be produced, as I explained, using the five styles.
The beauty, this style together with force
Signify nothing else than the virtue of the story,
Clear, magnificent, brief and plausible,
And that beauty needs to have the force of the story
That is to say beautiful language, in rhetorical speech,
And with it, force indeed management,
Thus all reasonably to say, nothing is fruitless and in vain.

The anecdote and maxim in the topics eight
With these they are furnished, hear their names.
First with an encomiastic and paraphrastic,
Then with the rationale and from the opposite,
With analogy thereafter and with example,
And with testimony of the ancients, and brief epilogue.

Bring the older testimony of the ancients
Of those saying the anecdote, either indeed also the maxim,
Or indeed of the newer ones, and the much older ones.
Or if you were unable to bear a testimony of the ancients,
Consult the invoked manner according to tradition.
Indeed speaking about anecdote and about maxim with you.
Topics of refutation and of confirmation are also eight.
A charge of refutation of the person speaking,
And exhibition of the deed, the very thing you refuted.
The unclarity, the impossibility and the forcelessness, with these.
It is the *anacoluthon* and the impropriety in like manner,
And lastly the inexpediency. And by the opposite
of the refutation the same topics are;
Approval of the speaker and an exhibition of the deeds
Clarity, plausibility, and force together with these,
Acoluthon and propriety together with profitability.
Why do I keep rambling on things already understood? Shall I waste my papers?
Even now one must say the principal things with intelligible reasoning.

The book, as we have said, of the sophist rhetors
Pentabiblos it was, it is divided into five,
Into the pre-exercises, the issues, the inventions,
The styles and into the method of force along with them.

Indeed the book of pre-exercises teaches these,
Thus pre-exercises are four plus ten,
As too each of these needs to be written skilfully.

And the issues do teach thirteen issues.
First indeed the conjecture, secondly the definition,
And third the pragmatic, fourthly the counter-claim,
Counter-stance, counter-charge, transference, pardon,
Letter and spirit of the law, and also inference,
Conflict of laws, and then the legal ambiguity.
And the counter-plea along with them forms thirteen.
And then the topics of each is reckoned.
And you have the qualities of the booklet of issues.

Now learn of the booklet about inventions.
Indeed the booklet is portioned into four sections;
And indeed the first teaches thoroughly on introductions,
It set down the four kinds of introductions;
The one from the supposition of persons and deeds,
From supposition and from superfluity,
Out of season, the fourth. These are of the first portion.
The second portion of the booklet teaches,
Not to describe straight after the introduction,
(It deems and says that such a thing is unskilful)
And to employ a preparation, and with preliminary narration,
Then, they say, to proceed towards narration.

The stupid, non-rhetorical Tzetzes to the eparch
The Pansebastos of the Camaterus family by birth
“As he summoned that rhetor in his noble houses
with high ties of the ethereal Daedalus
That gaping-shoe wearer, that cobbler, that wooden awler,

That buffalo, that orchid daddy, that rural hick, that black felt shoe wearer,
“hat jar, that mallow basket and that stony form,
That shadowy idol of a nightly demon.
Does not heaven groan and earth itself spacious?”

“And do I not kindle splendours of ethereal fire?
The sea does not make gushes, and washes the earth with waves,
I saw a buffalo within the royal court,
Offering the disgrace of our city.”

This is the eparch’s Tzetzes, the non-rhetorical one
The one heralding a rhetor as a kind of buffalo,
Into that which is about inventions in the second section
Off of Hermogenes saying with these very words, he teaches,
Not to describe straight after the introduction,
He says this is indeed unskilful and a mark of people non-rhetorical,
And to employ a preparation, and with preliminary narration,
And then to proceed towards narration, just as he teaches to;
This is Tzetzes the one who contradicts you saying twice,
Saying, the preparation and preliminary narration
And they say, as you do now, “allusion to things done before”
Comprehensively, they say to have spoken of things to come,
You must surely speak of a kind of pre-confirmation.
But not, he says, it is ever appropriate nor skilful,
As you say, as did Hermogenes, to employ a preparation.
In some places indeed it is skilful to employ introductions,
With one, two, three or four, or many more;
Then again, somewhere else, not to employ even one;
And elsewhere yet it is natural for thee to be skilful, he says,
Not only indeed to employ, as you say, preliminary narration,
But also not to lay down narration all together;
As elsewhere it is fitting not to employ assemblies,

In others, again, it is fitting not to say an epilogue.

But the stupid one of the eparch managed to confound you,
The reasoner of the ancients, not a book through lampoons,
Of the logisms, grammarians, rhetors, philosophers,
Of the metricians, historians, mechanics and others.
But just as that one Achilles struck Telephus' wounds
He himself will cure thy confusions clear.
Pentabiblos, as I said, the book of rhetors,
And it instructs the booklet of pre-exercises,
It does also the booklet of issues, that we taught before.

The one about inventions has four sections;
The first teaches about its introductions.
There are four kinds of introductions,
The one from the supposition of persons and deeds,
The one from the supposition and from superfluity,
Out of season, the fourth. These are of the first portion.
And yet the introduction, not as far as it needs elaborating.

The second portion of the booklet teaches,
Not to describe straight after the introduction,
It deems and says that such a thing is unskilful;
And to employ a preparation and with preliminary narration,
Then, they say, to proceed towards narration.
We came to trial examining them in breadth.

And it says a need to amplify the narration with its manners.
And it teaches thee the three manners of narrations,
Simple, confirmatory and elaborate,
As well as where to properly employ each of the three.

These are what the second section thereof teaches you.

The third section thereof is about inventions.
It teaches you introductions and dissolutions of topics,
Since your topics do need to be appositely introduced,
Unique, beautiful is the deed that you wish to achieve.
Even if you were to aptly introduce, it needs to be done as this:
First with *epicheirema*, and then with *ergasia*,
And thirdly, with *enthymeme*. And this is conclusion.
And with its *epenthymeme*, sometimes also with the *plaston*.
Indeed, it teaches to introduce your topics in such a manner.

Then again, to dissolve the topics of your opponent in suit,
First, I lay it down for you with these very same four,
With *protasis* and *hypophora*, with *antiprotasis* and dissolution.
Beside these four, he also said to employ a thesis,
Its *arsis*, not the thesis, says this stupid one to you;
Indeed, this is not a necessity, nor be elegant through anything.
And with the *epicheirema*, then with the *ergasia*,
Then with the *enthymeme*, this section concludes them.
And if you will, with *enthymeme* and *plaston*,
The third section of inventions, does he teach to you.

The fourth section thereof is about inventions,
It teaches fourteen schemes of the assemblies,
Tzetzes himself says it be according to hypothesis,
The very one mistakenly naming *antitheton*.
In it, he explains about method of shrewdness,
Talking about *antitheton* on one hand, as he mistook it here.
And Tzetzes is inclined to be such, proves to the wise ones.
But on the other hand, learn the fourteen schemes thereof.
Antitheton, period, *pneuma* and the *acme* too,

Tasis, *dilemmaton*, *parechesis* and cycle,
The *epiphonema*, the trope and solemnity of speech,
And then bad taste and covert allusion,
And he brings forward the final comparison of problems.
Now you have all four sections of inventions.

The book of styles is divided into two.
And the first, he says to you, seven styles in the following manner,
Clarity, grandeur, beauty and rapidity
And with the above: character, sincerity and force too,
He teaches that naturally there are three principal ones thereof
Clarity and grandeur along with character,
Saying to you that out of the rest of the styles, they are together;
That there are the remaining four thereof
The beauty, the rapidity, and the sincerity,
And the force itself, he says to you, is with the other three.
Thus the aforementioned, he says, they are the seven,
Then the forgetful one to say those seven things,
He gives in such a way six;
Styles of poetic clarity, indeed he says,
It is the lucidity along with the limpidity.
Again, there are six of grandeur, these are their names:
Solemnity and amplification, ruggedness and brilliance,
Along with them, the fifth is strength, the sixth is vehemence.

The poetic of character are four, these are their names:
Reasonability, simplicity, sincerity, gravity.
And yet the gravity can not unite by itself.
From the reasonability, it and simplicity
You should now see the truth, how it forms in the character,
And the seven thereof he said before, how they're six now off one.

And then eight elements of styles of each,
Of the specifics, not of the principal, learn thou these, says he.
Thought, approach, diction, schemes, and also clauses,
Word order and cadence, and with them the rhythm too.
And in the first section of the styles he indeed teaches,
From the seven-six styles, around three and one,
About the clarity, magnificence and about the beauty.
In the second section too he says the four-three,
Vehemence, character, sincerity, and force with them.
The four styles of character he taught you.
He said, the first of them is sincerity.
In the second section indeed he teaches about them.
And naturally there is a need for a kind of judicial oration,
A panegyric kind, and a kind of debate.
And then types of sophisticated orations, he teaches,
And he finishes the book of styles for the rest.

In the booklet regarding method of force,
Writing not one worthy thing of method of force
Teaching five and thirty ways alone,
And other than them obscurely, as the first has,
Others falsely, unskilfully too, did Tzetzes teach.
Again elsewhere other rhetors, philosophers,
And pursuing the art of logic in whole superficially.
Certainly the whole book has been written by Tzetzes, he of logisms,
The unlearned one heralds to the august eparch.
Who is really the father, the most clever of the most clever ones,
Teaching all these, Hermogenes ceased writing,
And concluded the art of the rhetors,
In the booklet regarding method of force to you in it.

Concerning the Attic river Illisus and the honey of Hymettus, 11.8 (story 370)

The Illisus, as we said before, was a river,
Flowing in that of Athens. Mount Hymettus,
On which the sweetest honey of any kind of honey.
A mark of this Hymettian honey,
That flies do not touch upon it, nor settle thereon.
It is thought thyme is the cause for this.
Hymettus produces herbs, by the name of thyme,
From which the honey is produced by the local bees,
Wherefore flies flee, due to the pungency of thyme.

Concerning the gifts which Anthony gave to Cleopatra, 11.9 (story 371)

You have this history most beauteously in its entirety,
Written by me in number two hundred fifty three[94].

Concerning that by swift Ares and Athena, and that by me will be taken care of by fair maidens, 11.10 (story 372)

Two histories indeed, being written as if one,
And others elsewhere, being said thereof by me.
In the *Iliad* by Homer Aphrodite is told,
Wounded in the arm by Diomedes using a spear,
And telling Zeus of her wound in the battle.
And Zeus told her, keep away from those in battle,
"This is taken care of by the swift Ares and Athena."
You already have one finished story.

Hear now this other one, by the one speaking to you.
The western Galatians, not the eastern ones,
Of Brennus their sovereign at the time,

94 See 8.98.

Many myriads crossed over the Rhenus,
They ran over plundering all near Greece.
Now they made camp near the Delphic land,
Intending to plunder the temple of Apollo,
To the oracles of Delphi for fear of them
A prophetic response came down in iambic metre.
"This matter by me will be taken care of, and by fair maidens."
She mentioned fair maidens: Athena and Artemis.
Then from approved places and hard to reach places
Only the holy people were set against all at once
Killing many away from them, and many with the wounded ones
And they terribly wounded Brennus along with them.
The precise number of those wounded, I do not know
It was by as many as four hundred thousand,
Or really forty thousand alike.

Then Brennus saying that they butchered all at once
And along with the others him not to interfere with them,
Then he persuaded them to go onwards.
Going into Byzantium, and thence passed through
(Whence and where the location of Byzantium is said to be
From their ferrying across) the Galatians
By Cappadocia and again by the Halys River.
The one beyond them to the east is called Galatia,
Of those settling, they are there divided in three
Indeed as the oracle says, by me and by fair maidens.
I myself saying, as I wrote this, fair maidens
As my thoughts, I skilfully craft the words thus.

Concerning nectar and that "I am no god to you", 11.11 (story 373)

Two histories indeed they are,
Written as one, and others elsewhere,
How with equivalence the double-tripled.
And indeed the first about nectar is told to me.
The myths speak of ambrosia, food of the gods,
And nectar is their drink, these are made.
Wanting to show the gods unlike the mortals,
Not to get something perishable. They made as I said.
Food unlike that of mortals, like the ambrosia.
And nectar a drink, imperishable. For to slay is indeed kill.
Thus is the story regarding nectar.

Hear now the story of “who is no god to you”.
Homer presented Odysseus in *Odyssey*
Rag-wearing, poor, like a wandering beggar,
To come to Eumaeus into his hands.
And then he laid upon Telemachus out of Sparta
To come to Eumaeus into their hands.
And there to look down upon his father, Odysseus.
Old and poor and wearing rags too,
And to not know who he is and whether of the same land.
And then to Penelope his mother
Telemachus sent off Eumaeus to come,
Odysseus wanting to make himself known by Telemachus,
The rags took off a bit going out and away
And he put away his fabricated old age.
By Athena’s plaits, his rejuvenation!
Suddenly Telemachus seeing him changed
Astounded he first diverted his eyes,
Nay, what god has come down, that is, wise and magical.
And he shouted loud and clear thus speaking to him,
“Different to me, you seem younger than before.

Since, before you seemed old, poor and with worn-out clothes.
Now, from the gods, who reside in Olympus, that is from the stars.
Nay, a god, where you came, that is, wise and magical."
Odysseus said to Telemachus refuting these:
"Not any god to you am I, whom, nay, you compared to the immortals."

Concerning that we do not have a twelve-headed fountain, as Cratinus said, 11.12 (story 374)

At Athens, the nine-headed Callirhoe flows,
The comedian, Cratinus, said something thereon;
"Lord Apollo, of the oracles, of the streams;
To the noisy fount; twelve-headed fountain;
Ilissus in a throat; what am I to say?"

Concerning oysters and pearls of words, 11.13 (story 375)

In the Indian sea, in the island of Perimoude,
And the island of Elura too, and other islands besides,
And in the clear and also shallow sea
"Oyster" being a word, those that produce "pearls"
Both words, they say of pearl-producers
For they say of them they are made of lightning,
Then again, they say to me, they are hand-made.

And myself, the first time I hear pearls of lightning.
Some say, these oysters are the ones of pearls,
Opening its folds, staying open.
Lightning having struck the middle of those folds,
(The sea seems to be shallow)
The pearl closing itself up at once down these oysters
And they say there is a king of those oysters,
And it produces the biggest and most beautiful pearl.

And the rest in order. These to me over those.
And learn now the crafted ones, the hand-made ones.
Which is iron figurine into spheres of pearl
And a strong skewer, that hunts pearls,
Enters and sets nearer to the oyster
The iron figurine, and with the skewer pierces
The oyster, and a substance like juices flow out of it.
And it, smelted and moulded, bears the solidity of the pearl
These are what the writers say regarding pearls.
I myself do not conceal the physical explanation for the lightning,
Then again, I suppose it is nearer to myths that those are from juices.
I say that the sea over there is clear-watered
And the pebbles thither create the colour silver.
And the scale of the oysters and of the pearls
Are silver in colour, and the colour of the pearls.
How great the colours turn out to be within the oysters,
Become more radiant than shells in smoothness
And they emit their shine, and are called pearls.
And the strongest of all pearls are from India.
Extremely white and glittering, being fair and round.
In Brittany and in other places
How pale, how orangey and how badly rounded.

And I know excellent pearls among pearls.
Small pearls shatter and loose in quality
They are rounded bigger. These regarding pearls.
I now call wordy oysters the books.
At any rate, pearl from them, I think, you noticed the words.

The proverb saying, and crevices of mountain torrents and springs thereof stand by a rock to bring forth such a stone, 11.14 (story 376)

Euphrates and Tigris and Indus and Susa,
The rivers of the Chaldeans and of India,
Other ones and rivers of the different places,
And more the mountain torrents and flowing at winter,
In the crevices of the rocks which lie by them,
They produce translucent stones, stones of the precious ones,
Lychnites, amethysts, sapphires, hyacinths,
And all other substance of precious stones.

Thus, originating in rocks are the stones.
Other stones also take place at the deepest chasm,
Into depth at the deepest, but also of the impassable ones.
And extraordinary ones of precious stones lie in there.
Since it is impossible to reach down there,
Newly slaughtered, newly flayed living flesh nearby
There they throw down into the chasm of the stones.
Some stones are stuck together with flesh by the present heat.
The eagles at these places looking down upon the carcasses,
Spreading over them, carrying those up.
The stones drop down the rest of the carcasses,
At the top of the rocks and in the places there.
Those rock huntings finally watching the eagles
They bring the most beautiful hunt, there assembled.

Concerning encyclical education, 11.15 (story 377)

Encyclical learning, the lyrics properly speaking,
And also properly the very first bearing this name
From the circle, the choir the lyric standing,
Being of fifty men, singing the melody.
Encyclical learning, the lyrics to be properly speaking,

Secondly, the encyclical learning is called
The cycle, the conclusion of all learning,
Grammar, rhetoric, philosophy itself,
And of the four arts under it laid,
Arithmetic, music and geometry
And traversing heaven of this astronomy.
General education, secondly, are all these.
As Porphyry wrote in the lives of philosophers,
And countless other men of those eloquent.
And now general grammatical education
I said, by excessive use, not in a word powerful.

Proverb, which says, "and whether indeed my eyes were running pumpkins" according to the comedian, 11.16 (story 378)

They say the proverb, your eyes are running in pumpkins
And the visible for them is altogether unperceived.
Far from the blind ones with the biggest sore eyes
The proverb is said as a hyperbole.
Perhaps what is mucus is the same as pumpkins?
Aristophanes mentioned this in *The Clouds*;
Brings the speaking Socrates to Strepsiades,
Look to the image of ladies going to the clouds
He says to Socrates that they see not the first ones.
Then he says, indeed only just, nevertheless he sees them
And then nearer than the same phenomena
Again Socrates says to him, Strepsiades,
Unless bleary-eyed with pumpkins, already to me you behold them.

Proverb, which says, interweaving of the similarly-built labyrinths, 11.17 (story 379)

The Athenian, Daedalus, for Minos in Crete

The arrangement, a fort much-convoluted, spiralling
And hard to get out of, he did build, a labyrinth by name.
In which is the Minotaur, the bull-man beast.
Many also confined within, they were disposed thither
Subjected to the Minotaur indeed, as it pleases him.
And to Euripides to him in the drama *Theseus*[95].
According to some others with hard to unravel turns.
And as Theseus with six other lads of the same age
And with seven maidens did send off to Crete
(Due to famine and plague arising in Athens,
Against the same that Androgeus Minos' soldier
The Athenians slew in those place there,
Every year six of Athenians were sent to Crete
Seven maidens and seven lads with them
Thus they were to be eaten by the beast, suffering to cease)
And as Theseus was sent there with lads and maidens,
Ariadne, being Minos' daughter,
Bearing Theseus' love gives him a thread.
Theseus having tied his thread at the opening of the prison
Holding fast the other part with his own hands,
Going into the Labyrinth, he slays the Minotaur,
He runs out the gathering by the thread with the youths.
That Labyrinth is the one at Crete,
The arrangement, a fort much-convoluted, spiralling.
And I with cleverness of figurative rhetors
Now, I said, hard to unravel thoughts are labyrinths.

Concerning "wrynecks" of words, 11.18 (story 380)

Wryneck, the bird, the little grebe, moves its tail,
And we call it by the name little tail-wiggler,

95 No longer extant.

It is a helper in love. It is much of use.
And since specifically its feathers by the tail
Give the greatest benefit, specifically bone,
Is inserted by the chest, the position lambdoid,
On the charioteers' spur, the same by their heel.
And the neck of the animal gives benefits to all.
And the entire animal is entirely for love,
Stretched out by the feathers upon some wheel
And turned with and upon it in the name of love.
Exactly they knew this to be wryneck.
Others say the weapon, just as Lycophron does.
Some say harmonious harp, others say anything charming.
Whence they say all, as Tzetzes teaches you,
Among the birds, the wryneck, they say, but I said not.
For it exerts magic as for love and stern-heartedness.

Concerning geometry and optics, 11.19 (story 381)

Geometry is useful for building machines,
For drawing up, bringing, releasing weights
Ravaging stone-conductors and other machines,
And for the blazing fire from mirrors
And various maintenance engineering of many things.
Profitable for bridges and harbour construction,
And for machines, which create marvelling in life,
Like those of copper, wood, iron and others
Being dirty, being moved, creaking, and those others,
And the measuring of *stadia* and seas by machines,
And the earth by odometers and myriad others
Works of geometry begot the most ingenious of crafts.

Five powers they are, by which all are produced.
The wedge and the compound pulleys, lever and screw,
And with them the axle with wheel.
Weight-rollers of frame something needing me to delineate
Mining frame and frames of arms
And the light mantlets, called frames,
And every other machine from the ravaging ones.
And the lifters of weights, one-limbed stands,
Two-limbed and three-limbed too, and also four-limbed,
And vital quadrant machines, the stone-throwers so to speak,
And all catapults of the missiles, and crossbows,
And the ravaging rams and the walls of the cities,
Ladders and cranes and siege towers on wheels,
And every other machine what needs to be delineated?
And how building bridge over sea and how need be over rivers,
And how the boxes, and of some kinds in the arrangement
Needing to be equipped things of the construction of harbours,
And the clearings and booms of the harbours;
Geometry is the mother of all these of them and the rest.

And optics completes geometry
With many and varied machines and with the art of painters
And with arts of images and with sculpture.
For there's need to comprehend the heights, lengths, weights,
Strength and fitting tools would create by the height,
By the length and by the weight similarly proportionate,
And the forms of the paintings and of the statues alike.
The proportionate height lacks other tools,
And likewise the length and weight a thing of the same measure,
The longer of some, the shorter of others,
Similarly with paintings and sculptures.
Indeed how as near as possible to the earth they must be to bear building,

All these are clearly seen to have the proportionate forms,
How greatly it should need to be raised proportionate to lifting,
And needing to create fuller forms of these things.
How greatly in height it is likely to be transplanted high,
If needing to shape the form of these disproportionate ones,
As then the standing ones take up the proportion in height;
For the height is wont to capture the perception.
If you should make the image proportionately to those down,
Then you should look up at it erected, being closed.
And if you should shape the form disproportionately to those down,
The proportionate height, again, shows the image.
Thus geometry is useful for many,
And optics, along with it, are very much useful for paintings.

History, which says, a better advice than that which Isocrates made for Demonicus, 11.20 (story 382)

Isocrates the rhetor was indeed an Athenian by birth,
A son he was of Theodorus, the crafty flute-maker,
Of the owner of slaves who are employed to make flutes.
This rhetor wrote a book, the art of rhetoric
And with other writings, and with the composition to this
He consulted with the three forms of oratory.
For he wrote lawyer-like words, not very succinct at all.
To Euagoras he wrote, king of the Cypriots
Praises and counsels too for Nicocles
Of the late Euagoras, he wrote to his child
Demonicus is the name, many exhortations.
And indeed he wrote panegyric words and still others,
And the greatest speech during the Panathenaean festival,
Aristides did not strip off the whole mind.
Isocrates is most vile of all mankind,
As not to interpret two students together,

To say to one from them, today I shall say to this,
And again tomorrow, I shall say to you something perilous.
And for some time, I know not how long, he wrote his books.
For Lysias says about him, for ten whole years.
To scarcely finish the speech at the Panathenaean.
The rhetor Alcidamas draws this in others.
Others say jointly. And this shows,
The Athenians are bound to fight a battle with Philip,
Being aware of the battle, to tell Isocrates of such,
To seal a message of agreement to Philip.
Of them initiating both battle and war,
And of going to treaty to him, Philip.
Not yet finishing it, he wrote to the Athenians:
"I being for this and indeed the writing of this,
You should first come to Philip to have peace."

And Lysias with many rhetors of old
After a long time, they arranged the composition thereof.
For Lysias and the others alike said
I myself do not wish to organize hastily.
And Aristides, the rhetor from Smyrna said,
"We are not of vomited words, but of precise wording".
Thus all those rhetors wrote for some time.
And Isocrates beat them all in slowness.
As therefore to say about him people among the handsome,
We knew a bald man, but again so large,
Insofar as the brain be seen in the baldness.
He seems to everyone sensible to be of those sufficiently foul.

The upbringing that of Cato the Roman, 11.21 (story 383)

How Cato educated his son in everything
He teaching precisely and advising about everything,
You have the entire history precisely in breadth
Laid into the seventieth topic in the first book[96].

Concerning that, and the inferior practising word, 11.22 (story 384)

The inferior word is the weaker.
And many times the lying and not truthful word,
Indeed another is weaker in this respect, the craftsman rhetor,
Readily accepting this worse than the words,
Wanting to show the strength of the craftsmen rhetors,
Either prevailing over the holders the stronger ones than words,
The strong ones and truthful, or the well-matched
The weak and deceitful, proven by the strong ones.

They say discoverer of this one stronger than words
Those more unreflecting to become Plato
Refuting them in the brightly translucent word
Tzetzes, indeed shows Aristophanes over Plato
Consulting the weaker word more skilfully.
And Socrates, Plato's teacher, finishing
Surely leads to anywhere created remembrance of his words,
Many other not just a few rhetors, philosophers,
As Protagoras the most wise found the inferior word.
And more moderately refutes those beguiling ones
Saying Homer over all, but quickly without a hint,
To become a father of this inferior word,
Of countless other wise and crafty lessons.
Shows you lower with regards to the inferior word
How in many places Homer consults the *Iliad*.

96 See 3.9.

Eulogy for fly or flea, 11.23 (story 385)

Indeed Michael Psellos sings a eulogy for a fly,
A hundred of years before our flourishing in life
He creates this by emulation of Lucian the Syrian.
For Lucian wrote a eulogy for a fly,
As later Synesius did a eulogy for baldness.
Against them Dio Chrysostom of Prusa,
Much far more ancient than Synesius,
Rhetorically composed a lampoon against baldness.
And others of others composed eulogies and lampoons;
As Plato wrote a lampoon on the art of the rhetors,
Calling someone an image of a part of citizenry.
The greater number say Plato has created this,
And much those driving headlong the art of philosophy
Practising to declare publicly the inferior word.

Tzetzes more lie-loving than all mankind,
Who, hating truth, you set to death,
He calls and names these words as foolery.
He says, according to rhetors, that Plato wrote these,
Burdened by much ill-will. For, in the centre of Plato's
Heart did this take hold of; For Plato did see
The youth escaping the chatter of philosophers
And their empty discourse perfectly,
Lessons being taught useless for life,
The schools of the rhetors being filled by the youth,
Useful for life the lessons taught by them.

Many write those eulogies and lampoons;
As Alcidamas wrote a eulogy for death,

Elaites, being at the same era as Isocrates.
And Tzetzes the same as Alcidamas and Elaites,
And wrote and still writes and says each
Eulogies in death thousands above all,
Indeed having known many words of Alcidamas well,
And not acquainted with his eulogy for death.

And others wrote eulogies and lampoons of others
Aristophanes wrote a eulogy for poverty,
And stronger than wealth he shows poverty to be,
And much does he show poverty more forceful than wealth.
Homer more than all rhetors, philosophers,
Spoke of Diomedes along the entire *Iliad*
And *Odyssey* with it as well as in the *Iliad*,
And a whole book he wrote a eulogy in it,
He named it the *Odyssey* based on it.
The great Ajax and the siege-tower of the Achaeans,
And Nestor the adviser, him the honeyed one.
As the advantage in the army of the Hellenes
The faint-hearted natures of those without sense knew;
In fact, the most terrible of all the rhetors in life
Keep silent and accompany forcefulness of the words,
Saying the one or two contents alone in these,
Books to fill in these adequate words.
For the weak lacks many interpretations;
The true and powerful does not lack diversity.
Whence he lavishes superfluous words by these,
Saying with his words lavishes upon them.
“You would not know Tydides, whether of the two he should belong in,
Either he should join with the Trojans, or with the Achaeans.
For he raged into the field, looking like a full river;”
He says: such did he lead down the bridges, defences, everything;

And how great writes he elsewhere also regarding the *Odyssey*,
How great he says in two words he should say in books.
He kept Ajax a secret, he says disclosing in one,
"This Ajax is a hero, the Achaeans' line of defence."
And from their deeds, again, in other words,
Somewhere indeed Diomedes, the river above mentioned,
Who bearing the bridges and defences with the currents,
He likens Hector to a man among the helpless,
Going back in the rear and encouraging the others,
Like a river, Hector seeming to boil and roar;
He portrays Ajax going in the middle of this,
By spear to kill Amphius, the son of Selagus,
There in Ajax the spears of the Trojans,
To throw dense hail, were brought by condensation
"Sharp and bright, the defence received many of them."
Thus Diomedes says in his many words,
With two words he depicted the great Ajax.

In all booklets of tales of Odysseus
With two words, again, he depicted Nestor.
Indeed did he not say the *alpha* somewhere in the book,
"Speech sweeter than honey flowed from the tongue."
And which in beta his oath for his king
Not to Odysseus, not to any other being vowed to,
As to have ten Nestors as counsellors there,
Quickly Troy would be destroyed with their counsel.
Thus these many words in this tale.
With Ajax and Nestor in briefer words
Conquers the small words of these, except imperceptibly.

To praise these, fleas, baldness, flies,
And to lampoon the rhetorical and to praise the dead,

To tell of the wealth showing forth this poverty,
And to tell of Diomedes and him, Odysseus
Above the great Ajax and that Nestor,
If Homer were to compare these skilfully,
And every word and praise in such fashion,
Writing things clearly contrary to the manifest,
The stock of philosophers says an inferior word
As Aristophanes shows with *The Clouds*,
To make fun with it. For he misleads Socrates Strepsiades,
Saying with this, instructing my child the words,
"That is the stronger and that the inferior."
Why yes, the stronger of words prevails over the inferior,
Therefore philosophers call this, inferior word.
And rhetors of eulogies on forms of problems
They say that there are four all together
The doubtful, incredible, probable along with the improbable;
Indeed improbable is a eulogy for a prostitute and or drunkenness,
Probable is for solemnity and all kinds of excellence,
Doubtful, to praise the deed of those most average,
The very one who seems laudable to some, blameworthy to others;
Incredible eulogy to me seems to be of those beauteous,
The one beyond the assumption, expectation and judgement
Of everyone and still more, it is said to be,
As to praise poverty, death and baldness,
And everything of the fashion contrary to the others.

Concerning Clitarchus' writing regarding the *tenthredo*, 11.24 (story 386)

The *tenthredo* is a small animal resembling a bee.
Clitarchus writes about the *tenthredo*,

You will find in the hundredth account of these[97].
And read, turning to the place thither.

Concerning Phidias and Alcamenes, 11.25 (story 387)

That regarding Phidias and that regarding Alcamenes
You will find in breadth turning back the writings
In the one hundredth and ninety third[98].

Concerning silken garments, 11.26 (story 388)

The Seres and the Tocharians, nations near India,
Weave the most beautiful robes of all,
And much more revered by the ancients of years,
And the Iberians at eventide and Coraxians likewise,
Are weavers of wool into the most beautiful robes.
Now, much used, just as the commons, to say,
That from Thebes, from Serica, not mistakenly as others.

The proverb saying, as practising the art of Hermes in the highest, 11.27 (story 389)

Different arts of Hermes, both words and schools
And commerce and the rest and theft along with these,
To say here whether theft is now the art of Hermes.

Concerning the Stagirian wiseman and the child of Ariston, 11.28 (story 390)

Aristotle the wiseman, the child of Nicomachus
From the city of Stagira it was of Olynthia.
Plato the philosopher certainly Athenian by birth,

97 See 7.2.

98 See 8.38.

According to some, Theban, from a district of Thebes,
A district bearing the name Cynocephalus,
Son he was of Ariston, named Aristocles.
Due to being broad in the body
He bore the name Plato from Aristocles;
Just as Theophrastus, more latterly than Plato,
Formerly called Tyrtamas, he then was called Theophrastus
Due to being the best at speaking and teaching.

Proverb which says, whether as you took out rebuke from me, so was that Phineas, 11.29 (story 391)

The *Book of Leviticus* teaches it clearly,
As Israel undertook a war with Moabites.
The Moabites were defeated, they did something like this.
Giving harlot women fair clothes gracefully,
In this way they won over the people of Israel by ruse.
For, while they having intercourse with the women by intermingling
Was taken down and destroyed, creating a great wreck.
And Phineas son of him, Eleazar,
Eleazar is son of that Aaron,
Seeing so great a destruction wrought upon the army,
Finding Zambri and Chasbi, a Moabite woman,
Having intercourse, piercing with a spear he killed them,
And again, victory was fulfilled by the Israelites.

Concerning that "indeed earth is full of wise men, and full also is the sea", 11.30 (story 392)

Indeed Hesiod said in the *Works and Days*,
"Indeed earth is full of vices, and full also is the sea".
This according to rhetors is called a parody.
For, that indeed earth is full of wise men, and full also is the sea.

The poets say that emendation is the form,
To be proclaimed by them by way of force.

Concerning that, whether he means a bull statue or a Rhosian sculpture, 11.31 (story 393)

The males of the race of oxen are called bulls.
It is also a Scythian race[99], which has disappeared since.
More plainly I explained that the *tauri* are called the *rhos*,
In which whether you will call bull sculpture as rhososculpture,
As I interpret for you what are the *tauri*.

Concerning the handiworks of Daedalus, 11.32 (story 394)

Daedalus, child of Eupalamus or Metion,
Was an Attic architect and a sculptor,
He made such things, all the history thereof
Shall you see in number nineteen of the histories[100].
It bears the writing on the bull of Minos.

Concerning Tantalus standing in the middle of the pool, deprived of water, 11.33 (story 395)

The entire history of Tantalus in detail
You shall see in number ten of the histories[101].

Concerning, the fourth is not *Rhos*, but Mysian by race, 11.34 (story 396)

It is known that the Mysia regions are two;
One Mysia near by Caicus and Olympus,
The other Mysia, it is known, to be the Hungary,

99 A pun in the word *Tauri*.

100 See 1.19.

101 See 5.17.

And the one by the Danube, as I believe,
And Ptolemy wrote obscurely on a description,
As I paraphrase them in iambic verses.

Now, learn the boundaries over Mysia.
Boundary from the west indeed races of Dalmatae
From the diversion of the Sava river indeed of their currents
As far as one does not reach the ridges of the Shar Mountains.
Boundary which advances from the south
As far as this is the land of the Macedonians,
Beside Mount Orbelos indeed where the foot lies.
Boundary from the east the Thracian race
As far as the Cebrus river down the Mysian streams,
As far as Cebrus unites with the Danube.
Boundary from the north a portion of the Sava River
As far as their streams of the Danube.
Near the Cebrus dwells the Mysian race,
And the Dardanians towards Macedonian land.

Singidunum is a Mysian city,
Very much near the streams of the Danube.
Tricornium towards the stream of Muschius,
Dorticum and along with Viminacium.
Orrea onwards from the Danube,
Not Vendenis and some other cities.
Ulpianum together with Arribantium,
Skopje and Nish, and cities of Mysia.
Of the nation of Dardanians and of the boundaries,
Paraphrasing these indeed, to mention again.
And now down the Mysia it behoves me to describe.
Towards the west indeed the current of Cebrus flows.
A portion of Thrace is from the south,

Then from Cebrus and towards the foot of Mount Haemus,
And as far as the Pontic limit of Ermenum.
From the north of the Danube, from Cebrus
As far as towards that city of Axiopolis,
From which the name Danube becomes Istrum,
And of the streams of Danube as far as the sea.

Again and once more, the eastern side of Mysia
Bounded it is by the shore stream
Five mouthed is Istrus, it flows to the sea.
Besides which, there was the Thracian mountain ranges.
There live down the setting of the Mysia
The race of Triballi. Two islands of Mysia
Located by that sea flow,
The Island of Achilles, indeed the white one.
Borysthenes also the other second island.
Opposite the Danube a nation of the Goths,
Indeed I said according to a paraphrasis of Thracia.

For the rest the arrangement of Thracia is to be defined.
The northern Mysia lower indeed.
From the west position of upper Mysia,
That of Macedonians rocks before Orbelus,
As far as the mentioned end of the mountain.
Behind some, no possession of rows,
Such they are in this paraphrasing.

Over the south indeed the city of the Mysians
Near the sea, not some city among the obscure ones.
And I spoke about the boundaries of the land of Macedonians.

Now it behoves me to describe the borders of the Macedonians.
Boundary for them from the northerly portions
The Dalmatian side and a side again
Upper Mysian land along with Thrace.
The western position is the Adriatic sea,
From Dyrrachium and as far as Celydnum
Another again, but about the Mysia.
Claudius wrote it confoundedly,
So I from him in paraphrase.
Of the Mysia and of the one off Hellespont
Of small sorted Mysia the name to bear,
As towards the middle of the mainland, the city of Scepsis,
And the sacred city of Germe alongside it.
The land of the Phrygians, of whom Troy is a city,
The Ilium being towards the middle of the land.
Learn you again the cities of greatest Mysia.
The first Daguta, which is the city of Apollo,
Located very near to the river Ryndacos,
Then a city which is named after Trajan,
Allyda and Prepenesus, alias Pergamos.
Lands of the Mysians indeed to the northern position,
How great they live at the foot of Olympius.
The Grimenothurites, again, to the west,
Their city is the city of Trajan.
The Pentademites towards the south,
Of those in the midst of Mysoemmacedoces.

Mixed such as this, he says, in many places,
Saying indeed as the Mysians nearest to the Dacians
And by the raised banks of Istrus and river Danube,
And as he says, thus he writes as such.
In other places of the writing, he says, differently.

And I myself with him organize into iambic metres,
Turning and twisting to compose with contraries.

Consider that we call Mysians, Ungari.
Writing such and such books,
(Even if they were not transcribed, consider thou in these places,
First riddles lay mixed)
To senators I seemed, and to which kinds,
In these words they complete, at least not of barbarians,
"Worse" or "of sow", they distinguished by these very words.
Over against them, city queen of the towns,
Pitiably double and triple I lament you.
For I feared, I feared, by any means not to barbarians
You would be handed over, captured, you would become barbarous,
An ass and a sow would feed of you then,
Them you did honour, I did not understand how.

From my iambic verses you had heard,
A race of Mysians of the writing by Claudius,
And cities thereof, even if he spoke confusedly.
The rest allows the new Geographer.
For the marks say not any one of the Mysians,[102]
Countries, cities, mountains, and flow of streams,
And in every way he creates composing this.
For, while saying one thing, he omits myriads.

On the fact that Galen lived not at the times of the Saviour's incarnation but much earlier, around the times of Antoninus Caracalla. And proof of this fact from the *Theriaca* of Andromachus addressed to Nero, 12.1 (story 397)

102 Here begins book XII of the *Chiliades*.

Galen the doctor, about whom the word buzzes
Originated from Pergamos, a town close to Troy.
He peaked at the times of Antoninus Caracalla.
He was the son of a man of architecture and geometry,
I think named Nicon, but I cannot say for sure.
Please don't let me be accused by those looking for blemishes.
For Tzetzes is not a *daemon*, and he's writing without books,
And even so, as fast as the lightning he's attentive
Not to leave out a single name, a place, a dot or a tittle.

So Galen was the child of a father architect
And geometer. And his mentor
In the art of medicine was Pelops the doctor.
You now have the times of Galen clearly verified.
If you want to test these ventriloquists who foolishly
Maintain that Galen lived at the time of Christ,
You may refer to Andromachus' epic lines found in the *Theriaca*
And show them talking nonsense, prove them wrong rigorously.
For Galen cites the Andromachus' epics
As if Andromachus was prior to himself.
But Andromachus lived by the times of Nero,
Those times which also Peter and Paul witnessed.
The epics will even better set the time,
So now listen and learn from me.
"Hear about the might of this pharmacist's strong remedy,
Caesar, donor of fearless freedom,
Hear, Nero, for they enclose merry calmness."
You learned that Andromachus lived by the time of Nero
And that Nero was more ancient than Jesus.
Therefore you have learned that Galen came later than Nero
From remembering that the epics of Andromachus
Were written prior to Galen. So you can fill in the blanks.

Concerning Palamedes inventing the alphabet. And Tzetzes' proof that letters existed even before Palamedes and Cadmus, 12.2 (story 398)

I have talked against the common belief which is alleged among all
That Palamedes invented the alphabet.
So everybody says that Palamedes invented it.
But not the whole twenty-four letters and marks,
But only sixteen of them; which exactly you alone will learn.
We will right away cite which are their names
And who were the ones that invented them.
They say that sixteen were introduced by Palamedes.
The three aspirated ones, *theta*, *phi*, and *chi*,
Are said to be invented by Cadmus from Miletus.
Not the Phoenician from Tyros by the same name, who lived in Thebes.
As for the inventor of the three doubles, *zeta*, *xi* and *psi*,
They claim it was Epicharmus from Syracuse.
The two prolonged ones eta and omega, are said to
Be established by Simonides,
Either that Samian who lived in Amorgos,
Or the son of Leoprepes the Ceian, I don't know.
It seems to me they overlooked the fact that Simonides
Is name common among many people, not just one's.

Thus, the sixteen letters and marks
Were invented by Palamedes according to some.
The other eight by the three men I talked about,
Cadmus, Epicharmus and Simonides.

But the twenty four letters and marks
Conjoined together in one body first appeared -
I was the first to find – among the Samians,

Introduced by a scholar named Callistratus,
Initially using sixteen of the letters
And then using overall nineteen elements,
And kept expanding the alphabet up to the twenty-four.

Thus, for the invention of the letters others credit Palamedes,
Others that Phoenician mentor of Achilles,
And others cite other ones, but the most say Cadmus,
Being prior to all the rest, was the one to do it.
I made these errors myself, persuaded by what was said,
Being myself occupied with other things and studies,
Thinking that they were the ancient technicians of writing
I did not conduct Tzetzes' unique investigations
In which always the truth emerges from chaos.

But in Tzetzes research it is now shown
That neither Palamedes was the one to invent the letters,
Nor Phoenix before him, not even Cadmus before them.
Because before Palamedes and Phoenix, Homer talks
About Proetus in the voice of Bellerophon
"To slay him he forbear, for his soul had awe of that;
But he sent him to Lycia, and gave him baneful tokens,
Graving in a folded tablet many signs and deadly,
And bade him show these to his own wife's father, that he might be slain."
So you know that there were letters before Palamedes
And even before Phoenix, from the poems of Homer,
By the time of the Trojan war.
And from Bellerophon Hippolochus was born,
And from Hippolochus Glaucus, the friend of Diomedes.
Thus we proved them to be wrong, those who claim
Either Palamedes or Phoenix was the inventor of the alphabet.

All of you that claim that Cadmus invented the letters,
Learn now that you lie, Tzetzes says,
The uneducated and unknowing, the poor in words
Who is in no position to put people to the proof.
Neither those liars nor the truth-speaking ones
Even if he years ago happened to earn six thousand
And then six hundred and by the time less yet.
About this Cadmus Tzetzes says
That he initially came to Greece from Phoenice
And consulted the oracle about his sister Europe
The oracle offered the following divination
That he will have Greek acquaintances and language.
And let's assume that I'll be lenient and forgive that.
The message to Cadmus was then given in the Phoenician language
And was then translated into Greek.
Then again you will be in error. There were divinations and letters
Even before Cadmus, and in Greek language, for that matter.
But will the oracle's message itself fully expose the error?
So listen the oracular response that was given to Cadmus:
"Say the word Cadmus son of Agenor
Awake before dawn, leave the divine city of Pythos and come here
Wearing a worn-out mantle, with the hunting spear in your hands."
And other things about the response, one needs to know,
And everything else one may want to learn about it.
If I am able to recite something by heart, I will definitely try,
But I'll not write everything, to spare the paper.
Thus we've shown them liars already with these glorious hints
All those talking about the originators of the letters
Palamedes, Phoenix, Cadmus and all the others.
About them I also spoke foolishly once, being persuaded,
As I am in everything else that I have not inquired
With flawless reasoning and in Tzetzes own way.

Concerning the years of Meton the astronomer, the son of Pausanias, 12.3 (story 399)

Meton was an Athenian, son of Pausanias.
He was alive during the 87th Olympiad;
An excellent astronomer performing above all others.
He was said to be the first among all other astronomers.
He wrote on everything, another source of misconceptions,
The *Enneadecaeteris* and other works.
What is said about him is also inaccurate.
Let's examine this first and then everything else.
Pay attention to the reproofs that Tzetzes presents
With which he has shown many times that they've erred.
He says that Atlas was the first to become an astronomer
Around the times of Osiris, Noah, Dionysus,
When also a Heracles, an Egyptian in origin, lived.
He learned the science of the stars from Atlas.
Let that be the same old Atlas
Who was among the Greeks, the Libyan astronomer
From whom the Greek Heracles acquired the knowledge.
Weren't they prior to Meton?
Haven't they both written on astronomy?
Even if we let them go for not writing about these people,
The great Orpheus, who was concurrent with Heracles,
Had written *Ephemeridae* and *Dodecaiteridae*[103]
And on other topics; Which again, rigorously, proves them wrong.
And Orpheus begins the *Ephemeridae* thusly:
"You learned everything, prophetic Musaeus, but even you are driven
By anger, which is called after the moon, to sing as is your due
I tell you to lightly blow through thine midriff"

103 None of these are extant.

And the beginning of *Dodecaeteridae* is like this:

"Hither I am now with my ears open to clear hearings

Attentive to all order assigned by God

To a single night, and to a single day, all the same".

But even if we leave Orpheus aside, if they prefer so,

Wasn't the wise Homer among the astronomers?

Hasn't he written in thousands of passages about these things,

Saying exactly the words I will now recite?

" Therein he wrought the earth, therein the heavens therein the sea ...

And therein all the constellations where with heaven is crowned,

The Pleiades, and the Hyades and the mighty Orion".

Hesiod who was prior to Homer,

Or concurrent according to others, or even posterior,

But according to Tzetzes' own calculations

A bit later, about four-hundred years.

Hasn't he written a book about the stars, the beginning of which I don't know[104]?

And in the middle of the book these poems can be found?

"There is Faesyle, Coronis, and Cleeia with the beautiful wreath

And the charming Phaeo and Eudora with her flowing robe

The Nymphs that are called Hyades among human races."

And how much he writes on astronomy in his *Works and Days*.

How come then Meton invent astronomy before them all?

Before the ancient Atlas, the prior to the other,

Who came 46 generations later

While Atlas the earlier, the one prior to Heracles,

Was only three generations past him, how can they be concurrent?

And how can he also be seen as his mentor?

104 There is an *Astronomia* attributed to Hesiod, but only fragments of it remain, just like in Tzetzes' own time.

And Orpheus was concurrent to Heracles
A hundred years earlier than the Trojan war.
As Orpheus himself tells me in his *Lithica*
That he lived short after Helenus.
And Homer comes one generation later.
According to Dionysius, the man who traced circles,
He was concurrent to the battle between the two armies
The one from Thebes and one of Greeks, for the sake of Helen.
Diodorus again agrees with Dionysius,
And thousand others, together with whom Tzetzes also,
Who has heard also that Orpheus
Lived a bit earlier than the war of Troy.

When the descent of the Heraclids occurred.
And during the first Olympiad after the descent
The year was 328.
And during the eleventh Olympiad
Hesiod apparently was at his peak,
374 years later
Than Homer, minus two months.
Thus much was he posterior to Homer. And let Homer
Not being coeval to the two armies, the Theban and the Trojan,
But rather say he was concurrent to the Heraclids descent.
If you locate Homer around these two events,
And add another one hundred and fifty years,
Then Hesiod should have lived even more earlier.

Hearing that Hesiod was concurrent to Homer
I rather think of Homer from Phocea the son of Euphron;
Or the Byzantine, the son of Andromachus,
The child of the two poets, Andromachus and Myro.

By that much then is Hesiod posterior to Homer,
But prior to Meton by many years,
About 316, minus eight months.
How is it then possible Meton who lived later than all of them
To be considered the first to write on astronomy?
Everyone suggesting this speaks foolishly.

“He was the best among astronomers
Observing the hours rigorously, keeping records of the stars”,
With which he even talked about the end of the world.
But even the life of a long-lived man is too short,
To suffice for counting – if one sees fit to count
In how many thousand years will the world reach its end.
This joyful, beautiful world,
Which, anyway, will terminate when the seven planets
All align to the house of the Aquarius, together with Saturn.
This is what Meton the son of Pausanias said.

The wise men then made a proverb out of it,
Calling the years after Meton
That is to say more concisely: since his time,
The uneducated scum, the foolish-speaking calculating ones,
The very same who ruined the art of the scholar
Not attending to the books, where the wealth of knowledge lies
But feeding on the reeking dunghill as if it was nectar,
(Because swine don't want to have the angels food)
Thus writing nonsense and enjoying patter.
I now spend my pleasant and sweet days sitting
To be abroad in imbros which is not Jiber-jaber
And, friends, my five enemies are alive.
The sleep, the smoke, and other nonsensical things.
The uneducated scum, the dunghill eaters,

When asked by the children who study with them
What is the Meton cycle and all,
Because they hate the diphthongs and the triphthongs
And the mid vowels and all grammar rules whatsoever,
As well as the reading of any book,
They respond to the little kids
Whatever occurs to their savage soul; And the kids, misled,
Write down those savages sermons in books,
Creating as much dung as the livestock of Augeas,
About Meton and many others all the same.
And even though wise men can be briefly confused,
From these barbarians out comes filth, full with stink.

But I now have written on Meton's cycle
And I have written metrically the history of the world,
In skilful iambic meter, which I even left imperfect,
Seeing that people resent skill,
While adoring anything savage. Awe, the ultimate disaster.
Now we will conclude the lines about Meton.
Diodorus and Ephorus and all chroniclers
Who excel among the rest
Were quite tentative about which civilization was earlier
The Greek or the barbarians'
But I, having shown rigorously that barbarians were earlier
I address these very words to Diodorus.

Greeks, of whom I already wrote, and the kin of the Trojans
I have shown to be posterior to barbarians.
And, Diodorus, therefore dares to say
That the Egyptians and Phoenicians were not barbarians,
Those who resisted to start off discussions for years
Whereas myself, finding myself in great doubt

I am in need of Archimedes' machines
And the nerves of Psamtik even more,
When discussing the Chaldean kin,
As well as the breed of the Egyptians.
There is a lot of debate about them both, and it agitates reactions
Regarding the antiquity of them.
And they called me in as a judge, and I have to reckon.
But only because it is difficult and distressing
To speak the truth and think correctly;
As they did not consult none of the straightforward exhibits
They believe what seems plausible and
They calculate the times of Meton
By years that one cannot count on both hands,
As if he was certainly the first who wrote on stars,
And observing the hours and recording the stars,
He predicted the whole creation will decay
When the seven wandering stars
Will run together into the house of the cold and destructive Saturn,
But no man will live as long
As the number of years they speak of.
Similarly now, about Egyptians and Chaldeans,
About any meaningful system of kins
That can be defended against criticism,
They invent immeasurable years.
And they come up with estimations of their own choosing.
That was all we had to say about Meton's cycle.

Concerning how *iketeria* is different from *ikesia,* as well as *aitein* and *aiteisthai*, 12.4 (story 400)

Iketeria is used when someone performs entreaties
Bearing a statue in his hands, or branches or candles
Or even a paper were the entreaty is written

While *ikesia* is plainly pleading, in words.

What follows is the difference between *aiteisthai* and *aitein.*
Aitein is “asking for”, mostly used in cases of things not given back
Such as a gift or a loan, which are not recurring.
But *aiteisthai* is used for recurring things
We don't say *aito* for fire, nor the rest, prefer *aitoumai*.

Concerning the sad life of happy people, 12.5 (story 401)

There is nothing sad about the lives of the happy ones
Since if there was anything sad, they would not be happy.
Instead of that, I don't want a bittersweet life
Let's say more loosely, begging,
I don't want to have a sad life and be a happy man
Euripides as well says this in his drama *Medea*
"Let not happen this to me, a sad happy life
Nor bliss that would be a gash to my mind".

Concerning *vasanos* and the gold from Colophon, 12.6 (story 402)

Vasanos is a black stone used to scrutiny a piece of gold
And colophon is the gold originating from an Asian mountain
In Colophon, that is the name of this mountain of Asia,
Excellent gold is found, better than any found in all Greek lands.
Hence *colophon* is used to imply anything that is the best of its kind.

Concerning Pirithous and Theseus, 12.7 (story 403)

The full story of Pirithous and Theseus
Was written for you before in greater length.

It is the eighth passage in the second table[105].

The story about silver from Alybe and gold from India, Egypt and ants, three stories in one, 12.8 (story 404)

Alybe is a town that produces excellent silver
As the golden Homer has said, in Boeotia
"From far away, Alybe, the birthplace of silver"
But Alybas is a name of Metapontum, a town in Italy.
And even if the Colophon gold bests all Greek ones
The Egyptian gold is even better
It is found not only in the form of sand and rubs
But also chunks of the size of peas.

The Indian ant can bear all of them.
There are gold-finding ants, big like foxes
Which keep piles of gold in their pits
The Indians then take sacks and dromedary camels
Who have young foals which they abandon.
They lead the camel there alone
Travelling by night and repelling the griffins.
When they fill up their sacks and lead the camels back home
They leave, chased by said ants.
But the camels, who long to see their foals,
Run even more intensely and elude them.

Story about the wooden tablets in the *agora*, 12.9 (story 405)

Before paper was invented the lawmakers
Used to write on *matriciae*, which are wooden tablets
And they hang those in the centre of the market place

105 See 4.31.

As the prefects now do with the goods for sale.

Then Aristarchus, a secretary of Ptolemy
Was the first to argue to sent letters to Rome in paper.
And later the secretary of Attalus, supposedly inspired by this,
Came up with the papers from parchment.

Concerning writing what pertains to *psyche* on golden triangular tablets, 12.10 (story 406)

Axons were square, and *curbae* triangular.
And *axons* contained the laws pertaining to private matters
And *curbae* the ones pertaining to the public
Such as the authorities, the army generals and religious festivals
And this is how the public ones were, more or less:
Even though *axons* were still made of wood
Curbae were of bronze, rather than wood
And were invented by Korybantes hence they were named *curbae*.
Theopompus wrote that it stems from their piteousness
Because they stand tall and look upwards.

How the Hellanodices broke the Olympic law only for Aristopatira. And who the Hellanodices were, 12.11 (story 407)

You have the full story of Aristopatira
Written for you in length in my previous book of stories
You will find it in passage twenty three[106].
Now learn well who were the Hellanodices
I think the Hellanodices were the ones once arranging
The festivals of Olympia and the respective games.
The Olympic games were a spectacle attended by all Greeks.
The supervisors of the decisions relevant to these games

106 See 1.23.

Were all called Hellanodice, as I said.
As Hellanodice served men from Amphictyons
Aetolians above all and also Elians
There were Aetolians Hellanodice such as
The great Heracles who was lifted above the humans
Left Oxylos the Aetolian to attend to the bookkeeping
Directing and judging everything about the game.
Thus happened that Aetolians had a claim on this authority.

How the Lacedaemonians broke the rule about "dropping one's shield" solely for Brasidas sake, 12.12 (story 408)

Whoever drops their shield or deserts their post should be executed
That was the law among Lacedaemonians, set I think by Lycurgus.
Due to this law the mother of some Damatris
Who had fled his division killed her own son herself.
Thus for him this epigraph was written
"Damatris who broke our laws was executed by his own mother
The Lacedaemonian from Lacedaemonia"
Thus the Laconian law was to execute the deserters
And all craven men. But in the case of Brasidas
The opposite happened, which I have to tell.

About Amphipolis or Sphacteria
The opponents were developed across the land
Brasidas then had promised the governor
That he would brandish his trireme up to the half of its length
Into the land, dashing the enemy together.
But during the bloodbath and the cuttings of swords
Because he fainted and fell on his side
His shield fell from his shoulder and was washed into the sea.
The Lacedaemonians not only they did not execute this man

But they also rewarded him with wreaths and prizes.

Concerning the winged mythical men, Daedalus, Perseus, Boreas, Bellerophon, 12.13 (story 409)

The myth about Daedalus and Icarus
Says that they crafted wooden wings and fled from Crete and Minos
And that Daedalus had skilfully used the wings
And he arrived safe in Camiros a town in Sicily.
Icarus though did not use the wings well
And fell into the sea and died
Which is still hence called the Icarian sea.

That is what the myths say. But the truth is the following:
Daedalus having been disfavoured by Minos, not slightly
Having been an accomplice of Pasiphae, Minos' wife,
To her Eros, the general, to the Taurus, and her intercourse with him
They fled together with his son Icarus in boats.
And because they were both in boats the rows were like wings.
And because Daedalus had a good ride he reached well in Sicily,
But Icarus wrecked his boat due to nausea and drowned,
They said that Daedalus flew skilfully
And Icarus did not handle the wings well
And fell and drowned into the sea, as I said.

Similar to those, they say also Perseus was winged
Also because he accomplished gloriously his labours
With a trireme whose rows were seen as wings.
And they say he acquired the sandals of Hermes
Because he was fast both in the feet and the words.

And Pegasus was the steed of Bellerophon
Which the myths depict as bearing wings,

With which he laboriously earned his trophies.
It was a towed trireme, happening to have wing rows
And sailed through the waters that sprung from the sea.
But are you going to say, Tzetzes, how he did ascend to the sky
Whence he fell and became blind?
So hear about this and learn exactly what happened.
While he boasted because of the trophies and
And the other pleasures he gained, he was carried by the typhoon
Higher than the clouds in the sky.
But his luck changed and he went through bad times
And he fell down under due to cruel mishaps.
He was deprived by his two eyes, namely his beloved children.
For Isandrus was murdered at war with Solyme.
His daughter after she was given in marriage and while pregnant
Was hit by a disease who killed her. These were the fall of the steed.
Blindness stands for the loss of his children,
Or even the infatuation of the nerves due to his mourning.
That is why he wandered in the wilderness.
For it is the mind, according to Epicharmus, that sees and hears,
And all the rest is blind. So much about this issue.

Finally the sons of Boreas the king of Thrace
Who took the names Zetes and Calais
It is said that they flew with their hair, that is their graceful curls
And boasting about them they were very uplifted.

Concerning looking down the Sun's sphere, passing by Mars' and driving by Jupiter's, 12.14 (story 410)

They say that the heavenly spheres are eight, and the zones
The one that lacks stars and planets, and the seven of the planets,
Saturn, Jupiter and Mars, the Sun, Venus
Hermes and the moon, the lowest of all.

Thus the number of the spheres is eight.
Proclus the philosopher says they are nine, I think
Because he counts the Earth among the stars, as others do also.

Concerning Pythagoras spending five months near Phalaris, 12.15 (story 411)

Phalaris, that tyrant of Akragas
In Tzetzes opinion the “justest and wisest in existence”
Originated from Astypalea, a region of Samos
He was the son of Leodamas and husband of Erythea
The father of somebody named Paurolas.
What happened to him, I have narrated elsewhere.
You will find everything documented in length
In this book, passage thirty one[107].
So Phalaris being bitter, thinking everything was futile
Showed that glory is to come for the chatterer.
To prove that, he kept with him for five months
The great philosopher Pythagoras
Who waited for a particular day to come.

On Epaminondas boasting about his victories in Leuctra and Mantineia, 12.16 (story 412)

Epaminondas was a general of Thebes with great authority
Who was passionately mourned by the Thebans when he died.
Epaminondas, they say, you die, with you dies Thebes
Having left no living children, no breed from your own kin.
And with his dying words he responded
"Thebans, I don't die childless, but blessed with children
Because I leave behind my two daughters
The victory at Leuctra and the one in Mantineia".

107 See 5.38.

Story about where the “stone in the throat” comes from. The stone that Pausanias mother carried, 12.17 (story 413)

After Pausanias was disgraced acquiring the Persian customs
And delivering to the Persians everything about Greece,
And being certain we would be executed for all these,
He sought asylum in the temple. Then everybody hesitated
On what is to be done with him. Take him out or not?
Pausanias mother lifted a rock
And placed it in the temple's door-way.
Laconians hearing that, walled up the temple.
Pausanias, risking death by famine,
Gave up. He cut a short segment of a beam
From the roof and trying to get to a higher place he died.
Now because when one laughs alone at some stupidity
Pretends to put a stone in his mouth so that he makes no sound,
Tzetzes who hates all hypocrites and mischievous men
Says this stone stands for
The rock I just said Pausanias mother placed at the temple.
That is, his mouth should also be shut,
And thusly he should be left to live miserably.

“But if you are not ashamed of the mortal breeds, then respect the ever-tending flame of the sun, which will have to feed this uncovered burden”, 12.18 (story 414)

This is something that Sophocles somewhere says about Oedipus
After he had blinded himself with his own hands.
If the mankind is at all ashamed
Respect then the sun, and hide a man like him
And don't let him appear in plain sight

For he is a pollution for the nation and the homeland.

How Xerxes was pleased with his uncountable army and his eyes filled with tears, 12.19 (story 415)

This story you have in full length
In my first book passage thirty two[108].

On Theramenes' nature, 12.20 (story 416)

Theramenes was a student of Euripides
Devious, knavish, and always switching sides,
Hence he was officially called *cothornos.*
Cothorn was a type of shoe
That could fit both in the right and the left feet,
Of both men and women, equally well.
He had authorities by the time of the thirty tyrants
From time to time he agitated them against the Athenians
And at times he did the same to Athenians against the tyrants,
Being at the same time a friend and foe to both sides.

Concerning why he who is born of the fourth month suffers other people's troubles, 12.21 (story 417)

They say Heracles was born on the fourth month
And that is why he suffered so much in his life
Working the labours following the orders of Eurystheus
Hence a proverb was established
That is said with respect to other's troubles.

Concerning why old men say he who has no demon buys a little pig, 12.22 (story 418)

To the muse of the crossroads, some myth says

108 See 1.32.

Someone, having no demon, he bought a pig.

Concerning the Laconians brevity of speech and how did they copy *aika*, 12.23 (story 419)

About the Laconian briefness of speech and the word *aika*

I have written in the fourth story of this book[109].

Concerning Eurotas the river, and the military unit *lochos* and the city of Sparta, 12.24 (story 420)

Eurotas is a river in the land of the Laconians

Named after an ancient Laconian

Lochos can stand for the ambush, for anything concealed

But also is a unit of men in the military

This *lochos* is also called a line and *dekania*

Consisting of eight or ten men

Which is the best arrangement and stronger than all other units.

Some units have up to twelve and sixteen men

When the number of the army is big enough.

Sparta finally can mean the rope, but also the city

The city of Sparta in the land of Argives.

On speaking clearly, even with few words, 12.25 (story 421)

Homer brings in Antenor in the third book

Talking to Menelaus about Helen.

"Menelaus in truth spoke fluently, with few words,

But very clearly, seeing he was not a man of lengthy speech".

Concerning the phrase "I think about the *symmoria* and the *trittys*", 12.26 (story 422)

Phyle is a one-tenth fraction of a city

109 See 5.11.

And in particular, the city of Athens. For it had ten kins,
Initially, even though they later became sixteen and twelve
Aeschines writes that the kin is the one-tenth.
Trittis was one-third of a kin. And *symmoria*
Was the number of sixty bodies, and no more,
As Demosthenes writes somewhere talking about taxation-groups.
Hence one has to bring together twenty taxation-groups
Of which each one should have sixty bodies.
Try and find all the exact details on taxation-groups.
Thus this is the definition, strictly, of *phyle, trittis* and *symmoria*
But we now use *trittis* and *symmoria*
For smaller gatherings of people, more loosely.

On dashing out the last drops of wine, 12.27 (story 423)

What is *propelakismos,* and what *paroinia*,
Latage and *cottabus*, and *eolokrasia,*
I wrote in length before. You turn and find those
In this book, passage eighty five[110].

Concerning the strict meaning of *anepsioi*, 12.28 (story 424)

In the fiftieth passage of this book
You will find nephews and cousins
And *yidous*, and *yionous* and *thygatridous*
And even *anepsiadous*. Learn everything concisely on them in that passage[111].

What is *cresphegeton*, 12.29 (story 425)

A crooked place of refugee, from where it is hard to tear one away

110 See 6.49.

111 See 6.15.

From the Cretan labyrinth was named *cresphegeton*.

Concerning the rule of Polykleitos, 12.30 (story 426)

The rule of Polykleitos was written earlier

See passage one hundred and ninety one[112].

Concerning the statues of Phidias and the horse that Micon drew, 12.31 (story 427)

Right after the story of Polykleitos there is the one of Phidias

So we will now say the story of Micon instead of that.

Micon, or according to others Polygnotus, was a painter

Who has drawn a horse in the *Stoa Poikile*

But he has overdrawn the eyelashes on the lower eyelid

And just because of this he was disgraced among everyone.

All the rest was so accurately crafted

That not even Momos could find something to put his finger on.

On the glorious, beautiful, concise and plausible, 12.32 (story 428)

Four are the virtues of rhetorical speech, as it is being said

By Isocrates the orator and Alcidamas

And Theodectes together with Minucianus

And along with them Dionysius from Halicarnassus,

Philostratus and a thousand other orators.

Clarity, concise magnificence, plausibility

Together with the beauty of the rhetorical figures.

Empedocles above all, the great philosopher

Says that obscurity bears black fruit,

And Sophocles somewhere says that anger has a black face.

But everybody says prudence has a gleaming face

112 See 8.36.

And Aeschines somewhere says that obscurity is perishable.

They also say in this wise about Demosthenes
That he once held his head too high when given a speech to Philip
With an overly obscure and perishable prologue.
These are the virtues of speech according to the wise men
Clarity, magnificence, brevity and plausibility.
Leaving magnificence aside, Aphthonius says
Clarity, brevity, plausibility and Hellenism.
And Tzetzes says Hellenism and the strict usage of words
Are the instruments in the reserve of the clear speaker
No different from clarity, as he thinks.
And if other things were included, they were redundant
If clear things were included, that was adding Hellenism.

Concerning Hermes and the moulds in the marketplace, 12.33 (story 429)

Hermes was the son of Maia, but it also stands for reason,
As well as all men statues and the piles of stones.
Hermes is also the translator and the scholar
It is also a cast or pitch one can find in the market
Which is of use to jewellers who imprint on it animals
And then pour on it the silver or the gold.
But the foot of the bed *ermis*, that is spelled with *iota*.

On the statue of *Amorge*, 12.34 (story 430)

Amorge is, I think, the oil not yet fermented
Orge among Ionians is the clay and the tar as well.
Hence *orgasai* is called the softening of the clay.
We will thus say that *amorge* is the new, unfermented oil.
During the fermentation the sediment forms, that is the clay or *orge*.

The unfermented oil is like clay, useful in fastening
As in the verb *apto*, from which derives *ammorge*
And it is written with a double *mu*, according to the general rule.
But among Ionians it is written with one *mu* and *psili*.

Concerning what Hermes assembled in a much-loved cave, 12.35 (story 431)

Orpheus in his teaching in *Lithica* somewhere says
Lauding wisdom, words and the habit of attending to books.
"He who is ordered by his conscious heart
To enter the beloved cave of Hermes
Where he has assembled of all kinds of goods with his own hands
Immediately providing him with great advantage,
And returns home evading tears and woe."
Thus naming the books as the cave of Hermes.

Concerning the farmer who offered water to Artaxerxes in his cupped hands, 12.36 (story 432)

Artaxerxes the king of Persia when he came to authority
He toured through some farming fields.
The farmer there, because he was grateful to him
When he saw the king approaching
And having nothing available to welcome him
He cupped his hands and he drew off water
From a nearby river and brought it to him.
The king admiring the man's benevolence
He accepted it happily and drank with pleasure,
Even though he didn't need water, nor was thirsty at the time.

Concerning where the word *orrodein* comes from, 12.37 (story 433)

The word orrodein means to be afraid of

From the tail of the pigeon also called the *os sacrum*
Which trembles when the pigeon is held by fear
Either because the tail is the part of the body, also called *taurus*,
That tends to sweat when one is terrified
Or better, because of the terror of the horses
Which when they are afraid condense the tail between their legs.
Or from *oro*, to rush forward and *deo*, to bind
(Because one is paralysed when held back by fear)
Or even from *oro*, seeing, and *deo.*
(Because when terrified the vision is also paralysed).
The Aeolians, who tend to use *psili* and double *rho* in words
Similarly write this with *psili* and double *rho*.

Who are the *Asclepiades*, 12.38 (story 434)

Asclepiades are called in the strict sense
Those who descended from Asclepius'
But now it refers more loosely to all medicine men.

Story about Faulos who allegedly jumped too far, 12.39 (story 435)

Some Faulos from Croton was a champion in pentathlon
Having won in wrestling and boxing, discus and running
And otherwise in how winning writes off ones debts.
Now learn this line related to jump and throw
"Six time fifty feet jumped Faulos
And pitched the quoit to a hundred and five left off lenders".

Concerning Perseus, the sons of Boreas and Bellerophon, beetles and scarabs (the former have been written already, the latter not), 12.40 (story 436)

About Perseus earlier and Boreas' children

And Bellerophon I have written sufficiently.
Listen now about the scarabs and the beetles.
Greece was suffering due to the wars among Greeks
With the battles between the Athenians and the Laconians.
Aristophanes who was a comedian at the time
Was also a skilful orator. He saw Athenians
Were not persuaded at all by those advocating peace
But by the warlike and the loudest.
Being himself a passionate lover of peace
He let aside the effort to advise them openly,
Since they refused to comply, and tried another way.
Employing a skilful method, as he should
He sweetened the message with playful comedy
And he wrote on peace and many other things,
Lysistrata, *Acharnians* and other comedies,
All-wisely advising with efficient position
And similarly undertaking a very skilful declamation.
Instead of saying that it is not right to fight with our neighbours
Listen how he sweetens the message with fictions and words,
Alleviating the anger and most easily accomplishing everything:

He brings in the farmers frustrated by the perpetual wars
And yearning after their fields
The groves and the grapes and all the other fruit,
Longing to find a way to make peace. And since this was not possible on earth
They considered to lead her down from the sky.
After they found a scarab, the dung-eating animal
They first put him in a stable, as if he was the new Pegasus.
They provided two servants to attend to it,
And they fattened it with human excrements,
Probably the most moist of toddlers and infants.
Then the scarab, having feasted like that

Flies up to the sky together with a servant
Who spotted, airborne, a man easing himself on the ground
"Watch out, man", he shouts, "dig, hide them"
And rinse them with perfume, for the beetle will
Smell his favourite odour and he will lead down to them.

Having reached the skies he finds the din of battle
Threatening doom upon mankind, very seriously.
After they find a cave walled up with rocks
They dig into it and find Peace,
A beautiful maiden, young, and fattened
The servant seeing her buns being of good size
He overly admires her good condition,
Supposedly to juxtapose Peace to the thinness of the battle
Thus having found her they led her back to earth.

Now you learned how skilfully he joked and excellently advised
The great comedian and orator, without openly advising,
That they should end the war and choose peace.
You will also find in every chapter of this book
What is natural, legitimate and right at the same time
Profitable and possible, glorious and effective.

And often times he achieves this in a single chapter.
Thus they become real rhetorical speeches, like Demosthenes'
Whose speeches about Olynthus appeal to the profitable
According to others the legitimate, and others yet the just
That he develops in two, three, four or more chapters.

On the wings of Daedalus and Icarus, 12.41 (story 437)

About Daedalus and Icarus you will find my account

Right here five pages back[113]
Also in passage nineteen of my previous book[114]
About Minos' bull which causes me to proclaim
I wrote back there all these about Minos in length.

Concerning the eagles' offspring, 12.42 (story 438)

The young of the eagles, just like the other vultures
Are born from eggs, which are conceived
By intercourse between male and female
And when the young are born the eagle trains them.
He makes them stand towards the sun beams
And if they look steadily towards the sun
He judges them to be his genuine breed, he keeps them and feeds them.
But if they don't he thrusts them out of the nest.
Then Fene, the compassionate vulture takes them and feeds them.

The crocodile does the same as the eagles.
I wrote about this in my iambic chronicles:
"He makes eggs and it seems as if he expects eagerly.
As soon as their shell cracks
The beast judges the offspring
If immediately the young captures a bug
A mosquito, a fly, or something of the locust
He judges it not to be a bastard
And he feeds them to maintain his breed.
But if he sees that it is lazy and stands still
He kills it immediately, as he thinks it is bastard."
The same holds for eagles and their eggs.

113 See 12.13.

114 See 1.19.

Concerning female vultures conceiving wind-eggs, 12.43 (story 439)

Gypai, the vultures, are said to reproduce inconsiderately
Having breasts and milk and all.
But I think, just as I consider the kin of tigers as all-masculine
I also think the kin of vultures all are females.
For five days they fly with their bottoms against the wind
And they conceive wind-eggs.
They give birth one hundred and twenty days later.
And another hundred and twenty yet, until they set
The young free from their shells.
Then, after another 120 days
They feed the offspring until it is ready to fly alone.
You now know of vultures, the female conceiving wind-eggs.
If a vultures appears in a dream it stands for one year
As I explained to you in detail, following the Egyptians.

Concerning *theion* – without fire, and what else is called *theion*, 12.44 (story 440)

Theion you should clearly think that it means sulphur
But it also means incense, thunder,
And everything bewildering, as well as the stars.
The soul and the angels are also called *theion*.

Now this is the reason incense is called *theion*:
It is thought to come and go as the immortals breathe.
And *theion* is also sulphur because it resembles thunder,
As the thunder gives out an intense smell like sulphur's.
I had myself experienced the thunder's bitter smell.
I had no idea about it until recently.
What happened terrified me hilariously beyond reason.
I was heading towards the city of Trianon

When I saw a thunderbolt heading towards my right side
I thought that I would lose my hair and my shoulder
And I neither could see anything in my right.
I was expecting my shoulder, thunder-stroke to fall off
But if I survived the hit I was expecting.
I hardly survived the smell of the thunder.
The thunder finally missed my shoulder and hit a rock.
The smell that came out from the crack was such
That evading the hit I almost died from the smell.
There was a well-seated mule nearby
That was so terrified it broke free from its yoke.
Thus the smell of thunders I bitterly have known.

Theion is also a name for the thunder
For it is considered divine fire, produced by the clouds collision
Not from woods, oil and the such.

Everything worth seeing and amazing is also called *theion*
And the stars from *theo*, to see
Or for *theo*, the one meaning to run
Thus the soul and the angels are called *theion*
Either from seeing, perceiving and knowing everything,
Or due to being ever-moving, from *theo*, to run.

Story saying "If he wants to cure me, nobody else", 12.45 (story 441)

Homer presents the Cyclops in the Odyssey
Saying to Ulysses after he blinded him:
"Ulysses, I am the son of Neptune,
If he wants to cure me, nobody else."

Concerning moving around all earth and wood, 12.46 (story 442)

After the war against Persians in Marathon
An oracular response was given to one of the Athenians
His name though has eluded my memory.
And the response was to move all wood and all stones.
He did exactly this, and moving around everything
He became very rich, as the Persians rewarded him.

Story about the garments of the sea, 12.47 (story 443)

Eima is a military garment of the navy
Which is called *kavades* from a Persian named Cavas
Enyalios is a military god
According to some, Ares himself, the child of Enyo or Hera.
For others, he is a son of Ares, for others yet, his assistant.
Arrianos though is somebody else, who was slain by Mars.

Concerning what *ypoulon* is, and why it is called so, and how many meanings *oulon* has, 12.48 (story 444)

Ypoulon is called the knavish and crooked
From the wound that externally seems to heal
But inside is full of reeking pain, devouring.

Oulon among the olden means four things:
Healthy, whole, disastrous and curly.
But Tzetzes has added another two to these old meanings.
The part of the body which we call *oulon*
And everything soft alike. He can also cite usage
Of its meaning as part of the body from Aeschylus.
And from Homer, the usage of “soft”:
"You sucked out from the gums the nutritious milk”.

"When she had filled it well with tunics, and cloaks to keep off the wind, and woollen rugs."

Concerning *kerdaleon* and why it is called so, 12.49 (story 445)

From *kerdos*, profit, stems *kerdaleon*, everything profitable
Or alternatively from the fox, which we also call *kerdo,*
Because it is the most knavish among the animals.

Concerning Megaera and who is she, 12.50 (story 446)

Megaera is the ill-will and the malign influence
From a demon Megaera, which is most vicious.

Concerning *vaskania, erinyes, alastores* and *telchines*, 12.51 (story 447)

You should consider all *vaskania* as damage inflicted through the eyes
Travelling with the light and the act of staring.
Because for many the eye is capable of causing harm.

Among the Greeks Erinyes were three demons
Tisiphone, Megaera and Alecto
And the etymologists say that they were named so
For dwelling inside the *era*
Or for concluding the *ara* that is the grudges;
Therefore the “ri” syllable should be spelled with *eta*
From the “eri” particle and *nysso* Tzetzes says,
For being always awake, or wakening others.
Then truly it should be *Eridonyes* and hence yet *Erinnys*
For being match-makers for quarrels, or nymphs of discord
Or rather for piercing the fleece and provoking strife

Hence the *iota* should also be lengthened.

From *tiein*, to punish, the *phoneis*, the murderers, stems Tisiphone
Megaera was called so due to viciously *megairein*
And Alecto for being *aliktos* in revenge.

Alastores are those supervising the sea and the damages
According to Tzetzes though, those who tame the damages in the seas
From *teiro, toros*, to tame, just as in *fero, foros*.

Telchines were some of the vicious demons
Aktaios, Megalesius, Ormenos and Lycos
Minon and with them Nicon, perhaps others as well.
Due to them having stings and being rough as the echinoid
Tzetzes derives their names *teliochinous*
That is “having a poisonous *telos* like an echinoid”.

About the saying “I am Kimerian and sunless”, 12.52 (story 448)

The Kimerians are a nation according to some,
Living near Scythean Taurus and Maeotis lake
Who live without light and don't see the sun.
They live in darkness and in the dark night
For forty days. And their period of darkness
Is when the sun rises from the Sagittarius,
When the sun rises from the Cancer
They enjoy sunlight for another forty days.

But others speak all falsely about this.
Homer places the Kimerians near Italy
And says that they have darkness at all times
And this has caused great ordeal among the physicists.

But *Kmerioi* is a place and a municipal
Of some Italian nation. Their residences
Are build in canyons and places full of forests
And thus the sunlight never reaches them.
There is supposedly a lake there as well, Siaha
Whither the leaves from the trees sink.

About *palamnaeos* and the *alitirios* demon, 12.53 (story 449)

Everyone who commits murder with his own palms and hands
Or works on and builds something, is called *palamnaeos*.
Now learn about the word *alitirios.*
Once a great plague had broken out in Athens
The loudest ones from the kin of robbers
Were observing carefully the sound of windmills
In order to break into the salt-cellars and steal the wheat.
Hence we call all the vicious with the name *alitirioi.*

But Tzetzes, just as *paustirios* stems from *pauw*
He similarly says *alitirios* stems from *alito.*
That is, the one whose acts are sinister and unjust.
Daemon for some means the expert
Daeemon is also a word for an expert, as we said
But *daemon* is the murderous, who bears knife, according to Tzetzes.
This in turn stems from *daizo*.

Concerning the Amazons, and the women of the Scythians and Sauromates, 12.54 (story 450)

The warlike nation of Amazons
Homer shall show me that was neglected by all scholars.
"Thirdly he slew the Amazons, women the peers of men"

And Scythian women in all occasions suffered together with their men
Both in their battles and their works and everything else,
And we could even say that all their works were achieved by women.

Also the women of Sauromates I think
Were offspring of Scythians and Amazons,
As Dionysius also says in his geographical description:
"They descendent from the attractiveness of the Amazons
Who mated with Sauromates men"
Sauromates are then Scythians, who you will call *perantadas.*
I will omit writing that story in length
For I fear greatly, that the scarcity of paper
Will make as leave aside lots of stories,
Hence I judged it was better to mention all stories briefly,
Than to expand overly on a few stories
Thus we have to think that less is better.

About the Sakian and the Massagetian women, 12.55 (story 451)

Now learn that Sakes was a nation which invented the *sakos*
And their women also fought on the side of their men
This was also said by Ctesias, and thousand others
"The women of the Sakians truly fight from the horseback
And again, there was a Stryalios, a Persian man,
Whom a Sakian woman dropped off his horse".

Massagetas stands for the Abkhazians.
Their women also in the more recent years
Were anticipating the battles as much as their men
And learn this very well, and make no mistake,
That Abasgoe, Alanoe, Sakae, Dakoe
Ros, Sauromatae and Scythians proper,

Every kin that lives near the north wind's blow
They are all called Scythians collectively.

On Semiramis being considered a monster among Assyrians, 12.56 (story 452)

The whole story of Semiramis
We wrote in passage two hundred and seventy five[115]
Now we will talk about the Assyrians, Syrians and their lands
And how Semiramis waged wars.
All people of Mesopotamia are called Assyrians
But Syrians are only those living between Casius and Lebanon.
Their cities are Antioch, Gaza, Elais
Marafis, Askalon, Tripolis and Iope,
Azotos and many others.
Now you know Assyrians, and among them Syrians as well.
But everybody calls Sinope Assyria
And according to some etymologists it has the same boundaries as Syria
And the land of Assyrians they call Assyria
Together with Syria but not the hollow part of it.

As for the way Semiramis conquered Bactra
You know from her extended story.
And how she used knavery to repel Staurobates
The Indian who once bore a wreath, after she disguised oxen as elephants.
When he learned this from a deserter,
That she sew together the skins of dark-coloured oxen
To create the images of elephants,
And that they had rigged them on camels,
They counter-attacked projecting spears
And wounded Semiramis severely in the arm,
An event that averted the outcome of the battle.

115 See 9.22.

Concerning the story of the huntress Atalanta, among Greeks, 12.56 (story 453)

Among the Greeks there have been two people names Atalanta
The first was an Arcadian woman and a hunter, the mother of Parthenopeus.
The other was a wrestler and among the fastest runners.
Who raced against Peleas in wrestling,
After she beats everyone in the speed of her running
She loses to Melanion, who threw golden apples,
And she, while trying to gather them all, was defeated thusly.
The fact made her fall madly in love with her
As it happened with Hero and Leander, as Musaeus wrote,
And she lost to Hippomedon, which Musaeus says not.
As Theocritus writes exactly,
So now listen word by word what Theocritus says:
"Hippomenes when he was certain he wanted to marry this maiden
Taking apples into his hands, he won in running.
Atalanta as soon as she saw this, she was enraged, and she fell deeply in love".

To Mysians amazement, Hiera was fighting, 12.57 (story 454)

I have told you already that there were two Mysians.
Now you will learn about those Mysians that reside by Olympus
Hiera was the wife of Telephus
Who fought in a chariot and all the others fought with her.

And Artemisia of Caria, the Halicarnassian wife of Mausolus, 12.58 (story 455)

One person called Artemisia was from Halicarnassus
The wife of Mausolus from Caria, and also his sister
Who fought on the side of Xerxes in the naval battle,
When her Persian boat inclined, and she was on the run

She sank a Phoenician boat with all his crew with her dash.
After the Athenians who were after her saw that
Decided she was an ally and quit the chase
But Xerxes thought the ship was the enemy's
And after he sank it he saw it was Artemisia
And cried out tremendously on the Aegaleo mountain.
Men became women in this particular battle.
And the women, in turn, became men through their glorious acts.
So this Artemisia, of Mausolus, was one
The other was of Ekatomnos.
They both were brave generals, and valiant women.

Concerning the nature of novelties, as Xerxes the barbarian thought, 12.59 (story 456)

You will find the whole history of Xerxes in length
In my first book passage thirty two[116].

Concerning the life and works of Archimedes, who is still efficient with his books, 12.60 (story 457)

The story of Archimedes you will find in passage thirty five[117]
Some people say Archimedes wrote one book
But I have read several books of his
Based on which Heron, Anthemius and every engineer
Wrote on hydraulics and pneumatics,
About all types of lifting-screws and ship's logs.
Archimedes had written many books of this kind.
But I hear that he wrote only one
Which makes me suffer, so I will write about this.

116 See 1.32.

117 See 2.3.

Archimedes had a wife named Thecla and a son named “Paul”
When he found an adulterer sleeping with Thecla
He was surprised with what he saw and wondered to himself.
Whether that man was himself or someone else.
Standing there thinking and talking to himself about this
He saw, “there!, little Paul, the child, is in the house.
And this is the child's mother by the name of Thecla.
Therefore I am me. But then who am I?”
That is what I say myself regarding those books of Archimedes.
There, there are his children, the little “Pauls”!
And Thecla, their mother, that is the authorship of those texts.
And those saying that Archimedes only wrote one book
They are respectively me. Then who am I?
And what about the books I read? Did I dream about them?
I also judged that the texts had the Doric character
And every singular trait of Archimedes writing.

Concerning Castor and Polydeuces, 12.61 (story 458)

The story of Castor and Polydeuces
Can be found in my first book passage forty eight[118].

Concerning Herod's Disease, 13.1 (story 459)

Herod, about whom we hear, the king of Judea,
The child-murderer and slaughterer of his own three children
Was the son of an Arab woman, Cypris, and Antipater
Around the times of august Caesar and venerable Cleopatra,
And around the time of Jesus' infancy.
Being the son, it is said, of a father rude and most villain,
He exceeded his own progenitor by means of knavish tricks

118 See 2.16.

119 Here begins book XIII of the *Chiliades*.

Ingratiating himself with all grand people by flattery.
After he rebuilt the city of the Samaritans,
In order to court favour with the glorious Caesar,
He named the city Sebaste instead of Samaria;
And used to send to Cleopatra royal gifts.
When Anthony became husband to Cleopatra
And divorced Caesar's sister Octavia
And Anthony together with Cleopatra
Waged the great war against Caesar,
Herod, while sending letters, money and battleships
(The letters given to messengers were in two copies though,
Addressed to both Anthony and Augustus),
Said to the messengers and the carriers of money
"Wait a while and learn the outcome of the war,
Then give the victor the letters and all the rest,
But hide well the letters addressed to the defeated."
Oh, who could ever record even a fraction of Herod's wicked tricks?
But, held back by tens of diseases, he dies,
With furious high fever, itching skin,
With aches and seizures of the limbs,
With maggots growing in his rotting stomach,
Unable to breathe when lying down, the worst ailment I think,
By which he was overwhelmed, on top of all his other maladies.
Before his time was due he wanted to terminate his life,
Taking a knife in his hands, pretending he was to peel an apple,
He raised his right hand in order to kill himself.
His nephew, named I think Metroebos,
Grabbed the knife from his hands.
He then died a bitter death in insufferable pain.

The story about “riding noble steeds” in Homer, now recognize as slow steeds, 13.2 (story 460)

Homer often describes Hades as riding noble horses.
Hades and death, of all chance events
Death's horses are of course notorious among all people
For they are the fastest. Who could ever evade them?
Listen also, if you want to, to Homer's original line:
"Thou shalt yield glory to me, and thy soul to Hades of the goodly steeds".

Concerning the triumphant running chariot, 13.3 (story 461)

This short letter contains everything
About the triumphant chariot seat. What one has to write again?
They smear the champion's body with cinnabar,
And red ochre and they make them stand on the chariot,
They put on their head a golden wreath
Imprinted with all he has achieved
And give him a laurel branch to hold,
They put armlets around his arm
And crown the excellent with crowns
Made of silver, citing their excellence.
A public servant stand behind them
On the chariot and holds the wreath
And whispering to their ears. Look also at the next one.
Everything on timely circumstances is to be found in this short letter.

The proverb saying "I was not proven to be better than Peter, something petty happened to me", 13.4 (story 462)

Something petty happened To Peter, the awesome,
The foundation of the apostles, for the first time, during the crucifixion
Before the rooster's crow. Nothing else is to be said.
And again after the resurrection, a second time,
When he saw my Jesus walking on the water

After he threw himself into the sea, from the boat
Wrestled against the waves – of his hesitating heart.

Concerning "You man of little faith, what made you hesitate?", and “Let's pretend that it is worth to strike three instead of one”, 13.5 (story 463)

My Jesus when Peter was hesitating
When he had thrown himself into the waves of the sea
Had said, “You man of little faith, what made you hesitate?”
I have also cited a small patch from Homer
So that we make it like it is certainly worthwhile.
And since I deviated from my writing enough,
I'll say the one about striking three in revenge of one.
Truly, when one of the leading men died
Three people appeared as your benefactors in his stead.
But Homer does not say this very story
He rather says a Greek, Deiphobus, boasted about killing him.
And when three Trojans also were killed
The great Ajax, or someone else he brings in beside
Saying about Deiphobus exactly the following:
"Deiphobus, shall we now deem perchance that due requital hath been made—three men slain for one —seeing thou boasteth thus?"

The saying about “No human head emerges above the limbs”, 13.6 (story 464)

Empedocles' exact words on what god is:
"No human head emerges above the limbs,
Nor a pair of branches comes out of its back
Nor legs, nor brisk knees, nor hairy genitals,
But it is only a sacred unutterable mind,
Rapidly attending to the troubles of the whole world”.

Concerning the Abderians' adoration of Democritus, 13.7 (story 465)

Democritus from Abdera, son of Hegesestratus,
Also a student of Leucippus, who was in turn a student of Melissus,
Was loved by Abderites in a way difficult to describe;
And what kind of person he was, we wrote before in length and proportionately,
In our first book, passage sixty-one[120].

Concerning the rancid fish of the Oxian river, 13.8 (story 466)

Oxian fish, I think they're rancid,
The ones that colloquially, and vulgarly, are called *vergitika*.
As for the residents of Sogdia, Hazars and Hersons,
After the river Oxus which flows across their land
Are called Oxians, hence the fish also.

Concerning the words Xerxes said about Artemisia, "The men became women, and the women men", 13.9 (story 467)

In my previous history book passage thirty-two[121]
You have the complete story of Xerxes at length.
The words he said in Artemisia
And which Artemisia he was giving them about,
In this book, passage four hundred and fifty five[122].

Concerning Neileus and a field-dweller from Miletus, 13.10 (story 468)

Codrus had two children, Medon and Neileus.
Medon, by an oracle of two olive trees

120 See 2.26.

121 See 1.32.

122 See 12.58.

That when rubbed against each other produced saliva,
Was advised to live in his own homeland.
Neileus though after consulting the oracle about the colony
He heard these: “Your daughter will choose the land”.
Immediately when he heard this, and because she was pretty insolent
He went to them after she dashed him, saying
They should lead towards Clarus or Miletus in Caria, a misery.
And they finally sail to Miletus in Caria.
He consults again the Carian oracles
And the response given to him said he should choose a land
Where someone will offer him a chunk of clay
Hearing that, Neileus, as Lycophron writes,
Knavishly cheated a local woman of age
And obtained subsidence from her pot, namely the pot's clay,
Claiming he was to engrave something for his ring.
Lycophron says that in this manner he obtained the clay.
Others say he asked a field dweller for bread,
Who, being ignorant of what Neileus was asking for,
Gave him a chunk of soil, or according to others, a stone.
Thus he took control of this land
And joined Militus and Karias into fierce combats.
But others say this happened to someone else,
And also in another country rather than in Militocarias.

Concerning “For one hour you could not watch over with me”, 13.11 (story 469)

Around the time of the crucifixion and the Saviour's passion
When the Lord found the students asleep
He told them this to discourage them from being lazy;
“Even for one hour you could not watch over with me”;
Judas is sleepless though,
So that he turns Him in to the hands of the Jews to murder him.

Concerning how Amastris got its name, 13.12 (story 470)

The place that in Homer is called Kromna is now Amastris
From the child Amastris, of Xanthos according to some,
According to others of Oxyathros, from some Persian's kin.
According to others yet, from the name of some Amazon girl.
The Homeric place Sinope is now called Kasos.

The story about who Dionysius and Phalaris were, 13.13 (story 471)

Two tyrants have ruled Sicily
Phalaris was earlier, around the time of Pythagoras
While Dionysius was concurrent with Plato.
Everyone thinks bitterly of these tyrants.
I will also support this opinion,
Such were these men, and I judge them to be such myself
You may find the distinct story of Phalaris
In passage thirty-one in this book of stories[123].
An epigraph which you may wish to find
Mentions Teucrus being a secretary of Phalaris.

The story of Dionysus can be found
In the second table, the very small one,
Where passages 3, 20, as well as the last one
About the verse of his, Dionysius.

Concerning the tragic and the matter, 13.14 (story 472)

The paper showed the drama by the means of its words
Describing grievous disasters and sorrows

123 See 5.38.

But it really shows these by its very fate
Because it fell in the waters of the river Thressa and being soaked
The littlest fraction of it could be read.

The story about the female river Thressa being really barbaric, 13.15 (story 473)

Thressa is a river in the land of Thrakans, which has a female name.
Indeed I called it Thressa, and it is a barbaric river,
Because it dismembered the paper and its content in the waters.
Similarly the Thressans had previously dismembered Orpheus
Because he was teaching the rituals they considered savage,
And threw his severed head in this very river
Together with his music, which attracted even beasts and stones,
And the river drags into the black sea.

The black sea that in called the sea of Mitylene.
The music, flowing along with Orpheus' head
And with its strings pluck by the piper winds
Sang a weeping tune, moving one to mourn.

Saying about eastern birds of prey. And "those rising will go to the mountain with gods, or into the waves of a roaring sea", 13.16 (story 474)

Which are *the birds of omen*[124], and why are they called so,
This will be discussed first, and in order anything else.
Birds of omen in the strict sense are the vultures, which are all female
And gestate eggs alone, without male contribution
Eggs that are born this way are empty.
Thus mainly vultures are called birds of prey,
And – inappropriately – all other carrion birds.
Earlier augurs observed the birds' flights

124 *Oionos* in Ancient Greek means "large bird", but it acquired the meaning of "omen".

Those at the right, that is from the dawn
And those from the east, which they call “weights”,
And listened to their voices and cries
And they predicted what turn things will take.

Thus, if the birds were “right”, coming from the east
And emitting mixed and distinguished voices
They predicted that the outcome would be good.
But if they were coming from the west, making indistinguishable sounds
They would predict the result to be vicious.
This is merely one type of augury.

Now listen to another divination, of Roman origin:
They kept and tamed wild birds, a genre living on barley
And train them; so when the time was calling for a divination
They gave them barley to eat, and observed
Whether they would eat them with ease,
Or they would reject them, with wounds in their beaks.

And thus they predicted what was to come.
Another bird related augury of the people
Whose origin and name became known to all,
The victors, the defeated and everybody else,
I will explain it clearly for the ungracious ones:
After offering the barley to a domestic bird
They recite the alphabet from *alpha* and *beta* up to *omega*
On papers on which they place the seeds.
Then they studied, for instance in case of war
Whether Greeks will prevail or some barbarian breed,
Whether Paul or Peter will earn the champion's wreath,
And whether someone will marry Maria or Zoe.
If, for example, the bird takes a seed from *epsilon*

And then from *lambda*, that showed the victor to be Greek[125]
Note that this could be shown solely by the *epsilon* seed.
But if the bird touched the *beta* seed,
That would mean a barbarian victory.

Similarly to other definitions and things
These are omens in the strict sense
Hence all types of divination also, inappropriately,
Be it a presage, a sneeze, an incident among dogs, a howling,
And any of these things; who could ever enumerate them all?

On a mountain and in the waves of the loud-roaring sea
I mentioned above that his sorrows have gone
Since the paper detailing those was washed away
In the streams of the river they call Thressa
Those sagas, they say that Helen in Homer
Addressing Hector, in this way attacked his authority;
"O Brother of me that am a dog, a contriver of mischief and abhorred of all,
I would that on the day when first my mother gave me birth
An evil storm-wind had borne me away
To some mountain or to the wave of the loud-resounding sea".

Concerning collectors, 13.17 (story 475)

Some people are called collectors[126], learn from me whence
At first really athletes, even those loving freedom
Competed for the wreath, not for prizes
And the wreath was their only prize for winning
Later they also entered the games for the prizes as well
And they dealt the prizes to the winners appropriately

125 From *Hellas*, because it starts with *epsilon* in Greek.
126 Or beggars.

Even in the case of one victor, as was Achilles to Patroclus.
And when cities, countries and municipals were destroyed
And these games I talked about in which the conqueror received a present
The athletes wanting to gain something from the games
Not only lilies and flowers and pasture wreaths.
When they won they ran across the gathering,
And received contributions from the crowd
And they took the name “collectors” for collecting from the crowd
Mustering and receiving gifts for winning
One or the other in the crowd would offer them something,
According to each one's capability and will
And they inappropriately are also called “collectors”.

These are in our times those that bear flags
As many as roam the land and beg
And those who at the beginning of January
At Christmas and the day of the Epiphany
They run from door to door and beg
With songs, refrains and laudatory speeches
And really deceitful but suitable causes
All these may be called literally *minagyrtai*
You will mostly come across flag-bearers of this type
And on the first of months, you'll see them running around
And begging to obtain all that they call for
You will appropriately use the word *mhnagyrtai*.

Old collectors, as Babrius writes
In his choliambic fables, not his iambic verse
And others among the old and new poets,
Rigged a statuette of their goddess Rhea on a donkey
And then went round all villages and beg
Playing along enchantments and songs, whenever a new moon would rise.

Listen now to a *choliambic* by Babrius
"Gallic collectors managed to sell to the state
A rather ill-fated donkey."
And little further on he recounts:
They used to go round about the village
And say about a field-dweller
"Doesn't he know that the white Attis was maimed?
Who will not be the first to bring pulse and grain
To offer to the holy drum of Rhea?"
Now you have learned I think the nature of collectors,
Since Tzetzes wrote about them with accuracy.

Concerning *chordevein*, *magdalia* and *kynobora*. *Kinavra* and *grasus* are different things, they denote smells, 13.18 (story 476)

Chordevein is weaving sheep bowels
And *kolofassa* suppose it means cured meat
Magdalia means waste water of meat and fish
Also stocks of various kinds and other waste of this kind,
Like the ones they give to pigs and dogs to eat.
Kynobora can only be the food of dogs,
Bones and something else, like slaughter-house blood.
Assume *kinavra* means the smell of goats
And *grasos* is the smell of humans around the armpit.

Concerning Theramenes' aptitude and Archimedes' machines, 13.19 (story 477)

The story of Theramenes I have already written
In this book passage four hundred and sixteen[127].
The story of Archimedes you have in my first book,

127 See 12.20.

In passage thirty five[128].

Saying how to make our own, but not others', *pyramous*, the honey-cake, 13.20 (story 478)

Pyramos evolved from the old honey cake
Having somehow a dressing of honey and grain,
Used as nowadays sesame is and so many other things.
Our *pyramos* I said you will prepare
Be it the belonging of a winner, the pleasure of victory
Be it the prize itself; because to the winners
Honey cakes were also given as prizes for their victory
As Aristophanes says, hence I also cited.

Concerning *trisalitros*, *loopos*, *peos*, *podokake*, *choenices* and collars, 13.21 (story 479)

On sinners and avengers
I've written above. Now I have to write about other words.
Lŏopos as in the peel of onion is spelled with *omikron*
But *lōpos* the coat with the *omega*
Which also means the same now. *Peos* is the privy part,
Cuspoi and *cloiopodes* are also called *clapoi*
And everything harmful to the feet is called *podokake.*
As for the iron shackles for the feet, like Aristophanes
And others who call them similarly, are named after *choenix*
Together with anything revolving, such as the modium, gratings
And rings, and so on, they refer to as *choenices*.
Dioscorides says about weights and measures
A *cotyla*, that is three *heminas* are inside a *choenix*
That is the weight of two and a half *librae*[129]

128 See 2.3.

129 I.e. Roman pounds.

Because ten *ounces*[130] of wine are in a *hemina*
Thus for Dioscorides the *choenix* is a measure of liquids
But Aristophanes elsewhere mentions a measure of grain
Saying that two *choenices* are 1/12 of a *medimnus*
"Yesterday a dealer passed me two counterfeited *choenices*"
Now you know about *choenices*. I now have to tell you about *cloios*
Every loop that constrains the neck
Is called a *cloios,* from breaking those raised by the whirlwind.

Concerning attacking the honours, and on *plakountes, karykeia, and pemma*, 13.22 (story 480)

Agilatei is written with *psili*, and it means fiercely expel someone
But there is also a second with *daseia*
To set in motion burden and hatred against someone
And lead the way in attacking a saint
Hipponax writes thus, that the man who hates virtue
Leads in the bull-fight, while other watch.

Plakountes is the name of every potion based on sugar or honey
And *pema* is every formation based on bread,
it stems from *pettw* and it is written with one *mu*
But *pemma* is whatever is sent, stemming from *pempo/pempso*
It is written with a double *mu*, not with one.
Karyke is a type of food with lots of dressings.
Hence any food loaded with dressings and sauces
Had the fortune of bearing the name of *karyke*.
Which Tzetzes to put it subtly, the illiterate, has not
As neither does he the honey, to explain it better,
But rather changeable meal from garlics.
As for the wise, and those taking chances and making machines
And thousands of other things, I have not even dreamt of,

130 I.e. Ounce.

And write and say thoughtless and confusedly
They are not ashamed at all. What a great shamelessness.

Concerning waste water, poison, poisoner and pharmacy, 13.23 (story 481)

The complete story of the waste water
Which we call *farmakon*, and about the *farmaceus*
Etcetera we wrote clearly and exactly
In this book you will find it in passage 23[131].
And other places where we let them be.

Saying about the chain of excellent Peter, but silencing out something, while the shackles of thieves are valued, 13.24 (story 482)

The excellent Peter after he was tied to a chain
Was thrown into a prison vicious and gloomy
An angel untied him by night and saved Peter
This chain is sacred for all the believers in our nation
But noble women and some of the leaders
Estimate wooden shoes more than Jewish thieves.

Concerning how they had not like speech nor one language but their tongues were mingled and they were a folk summoned from many thieves, 13.25 (story 483)

These are patches from Homer, parodies
So Homer in his poems spoke about himself thusly
"They sacrificed to the gods that are forever, and one to the other"
But I say, they sacrifice to the thieves that are forever
Not in the sense that thieves share an immortal essence,
Rather than they appear at all times in one form or another.

131 See 5.30.

And again Homer says in other places:
"For they had not all like speech or one language
But their tongues were mingled and they were a folk summoned from many lands".
Me again I collected them in order to parody them:
For they had not like speech nor one language
But their tongues were mingled and they were a folk summoned from many thieves
The residents of the royal city of Constantine,
Not being of one tongue, nor of one nation,
Mixed languages abide, and men among the worst of thieves,
Cretan and Turks, Alanian, Rhodians and Chians
Simply from the universal nation, departed from all places,
All the worst thieves and adulterers
Are coronated as saints by the city of Constantine.
What a great *hubris* of inconsiderate men.

The story saying "Come indeed, come as soon as possible, to be present in the thirteenth task around the time of Constantine's birth and you will earn a champions honey cake", 13.26 (story 484)

Your mind will be abated with what is to be said here.
"You come along, you greatest of thieves, to Constantine's city
To become saint, exactly like the other thieves.
So the thirteenth task, just like a little addition.
Since all the tasks of Heracles were twelve".
The atheist from Melos, Diagoras,
Departing from an inn, and in need of baking lentines
But unable to find any wood, he found Heracles
In the form of a wooden statue, among the best pieces of art.
After slicing it into bits and pieces with an axe,
He threw him into the fire and told him:
"Twelve tasks you accomplished, Heracles,
So go on with accomplishing this one too
And bake the lentines". Thus Diagoras

The thirteenth task named, as a supplement.
And me too this was the thirteenth I said as a supplement.
Short addition as I said, for all thieves of this kind.

Concerning what happened to Hiero's wife, 13.27 (story 485)

Hiero was once the king of Syracuse.
Said Hiero's breath stunk.
When he heard this by some Syracusan,
Who said, “Hiero, your breath reeks beyond measure”
When Hiero blamed his own wife,
For not having warned him at all.
She said “Hiero, I thought all men's breath
Stinks like this, not only yours”.

On the residents of Thessaly, imitate that Thessalian son of Peleus, 13.28 (story 486)

Thessalonika is another thing than Thessaly
Thessalonika is the city once named Therma
About which a good lesson can be found
In passage three hundred and sixteen of this book[132].
Thus Thessalonika is the city which Therma used to be.

But Thessaly is a land to which many other cities belong
Larissa, Phthia, Farsalos, Trikke, and many others.
Whither also Thettaloi live, like Achilles and others.

But those who made homeland of Thessaloniki
And were registered in the manner we described here
Are called Thessalonikeis, not Thetalloi,
And that is what they call themselves, as they write themselves.

132 See 10.16.

So, I say, what is the thing to be imitated?
That is to say, serve, do, take some action.
Achilles himself, this ancient Thettalos
Cut up his meat with his own hand
Just as Homer described, thus writing in the sagas.
“And Automedon held them for him, while goodly Achilles carved.”

Concerning “Be apt with a sieve and cleanse the dirty grain at the church”. And on straining without filtering out, 13.29 (story 487)

Sieves are instruments for cleansing the grain.
But there is a sieve serving a function at the church
In which they lay towards the ground everyone non disciplined
And they cleanse the wounds from the dirt of indiscipline.
This before a while was what a servant
Not one of the commoners and unremarkable, neither the lower class.

I said, learn how to strain, but not filter out.
Ethmos, sakelisterion, trygoipos, ulister
Are common instruments to cleanse the impurity of wines
But also used figuratively, for undisciplined people
To be sieved, I said, like the dirty grain,
Namely, receiving the treatment inside the sieve
That is, enclosing himself in the straining cloth.
Another figurative use involves the lees of wine.
I told you how to strain but not filter out.
That is to say is just a warning for you, not anything wiser
Thus I explained technically, by means of rigorous method
Sakellisai can be safely used to mean both
Purifying yourself and cleansing the wine
And is also used for emphasis and as a rhetoric figure,
Putting yourself in the prison of the straining-cloth.

But *Ethmos, trygoipos, ulister*
Are only said about the wine, and not about the lees.

Proverb, "and if Ixion appears to the benefactors, what he could not raise", 13.30 (story 488)

Twice Ixion is mentioned in history
And in numerous other ways. Twice however he was
Mentioned also in this book, passage ninety nine[133],
And two hundred and seventy three[134].
Where the story is more extensively written.

Concerning ostracism and libel, 13.31 (story 489)

Now learn from me where *ostracism* took its name from
And the *fylobollhsai* as well, together with it.
The Athenians, when about to banish someone
They did not sent him to exile right away
But after they had arranged a specific day
And until then they listened to a thousand accusers,
Reckoning the number of people who talked against him.
After writing his name on a shell
They disposed the shells in Kynosarges, which is a place in Athens.
They also exposed bastard children there, in earlier years.
That was the very place where they disposed the exile shells as well.
Thus, if the specified day a thousand shells were found,
Without any sympathy the person was exiled.
If the shells were less than that, though,
He could stay in his homeland, achieving forgiveness.
Because of the shells ostracism stands for banishment,
The same as to which Aristides the Just was submitted.

133 See 7.1.

134 See 9.20.

I am about to write something hilarious about it.
While many people were writing shells against Aristides
Some illiterate misfit whom he had never harmed,
Who did not even know who Aristides was,
Came to Aristides holding the shell
And told him “Please write for me here *Aristides*”.
He then, being among the kindest, he wrote his name for him.
So after he dropped the shell in Kynosarges
Aristides asked him, after he had come back
“I wonder what harm has Aristides caused to you”
After he said that he neither has known nor ever seen him
But they had told him to write down what everybody else did.
When one of the bystanders nodded and signalled him
That the one he was talking to was Aristides
He said, “I am going now and retrieve the shell from there”.
Aristides prevented him from doing so,
And he asked to sign another shell
So that he could be easier banished by such people.
Thus exile was named ostracising.

But we also call it *ekfylloforisin*
In places where shells were hard to find
They used leaves in the place of shells
And did everything else just as I said
But they dropped them not in Kynosarges
But in a place where the leaves could be hidden and kept dry.

So, either we use the word ostracism or *ekfylloforisis* for exile
We mean the very same thing
But there were people that were banished in autumn time
Because of the trees leaves and the blowing of the winds
I think it seemed defamatory to the regulators

That the written diatribes against the excellent
Could be dropped secretly and by stealth in open places
Or inside the temples, or even in other places.
The laws punished those who'd write these.

Proverb about not throwing away the mouse and desisting one urge, 13.32 (story 490)

From Aesop's fables and Babrius' lyrics;
A lion was sleeping, while a mouse was running on his neck
And waking the startled lion from his sleep
As the fox was laughing at him the lion responded
"I won't throw away the mouse, and I desist my urge".

Proverb saying "If they dare to do these on dry wood", 13.33 (story 491)

Whether the wood is dry or green
The strength of my word is just the same, learn here why
Christ talks about this in the Gospels
Who named himself green wood thusly:
If they dared to do such things on green wood
What are they able to do on dry wood?
And he calls himself green wood
That is, a god who always lives and becomes again,
And then the dry wood that drifts away refers to the mortals
So if we take my word about the green wood,
Assume he means himself, the strong and wise,
Then by dry wood suppose he means the weaker ones
And if on the dry wood it lies, they dare such things
And the dry wood stands for us all.
And thus this does not clarify the writ at all
Because it means that to whom there is not a trace of accusations
That is to those refraining from acting foolishly

He will do something with wet wood, so that to restrain those traces.

With this I now fulfilled what I was aiming for
That is to respond with a dreadful thought to Demosthenes
Having made his judges think about these
As if they were themselves unjustly judged
And without thinking the trial would go otherwise
They hasten to punish him who talk foolishly against me
And run upon him thousand times faster than me.

Historical word, on the literal meaning of *seiromastes*, 13.34 (story 492)

Many people call the lance *seiromastes*
As in the story of Phineas
Where he killed Zambres and Chasbes with one.
But mostly in the customs one can find
A great iron obelisk on which they slam the bags
Thus capturing the smuggled goods and confiscate them.
So you also learned and what *seiromastes* was, in the strict sense
As for the story of Phineas the story is well written
In passage three hundred and ninety one[135].

Concerning the difference between *olofyrsis* and *ololygmos*, 13.35 (story 493)

Olofyrmos stands for lamentation, whereas *ololygmos* for loud prayer
As Euripides, Homer and thousand others
Provide me examples to support this
Seventy two Jew translators
Accidentally said the pine “prayed aloud”
Instead of “lamented”, and the mistake was established
And it became a common belief and a fixed rule

135 See 11.29.

To use *olofyresthai* in place of *ololyzein*.

It is a great blessing from God, that they did not find
Either Athanasius' or even somebody else's
Letter addressed to Julian
In which *proupton* was written instead of *afanestatou*
Instead of *froudon* he had written *proupton*, as far as I think
In my opinion due to his absent mind; that is why he imputes this to him,
Kassitauros, and writes about him the following;
"By God, this will prevent you from becoming my friend,
Being so illiterate that you write to me *proupton*
Instead of *afanestaton*. How did you ever come up with this?"

So as here the saint was inflicted by forgetfulness
And wrote *manifest* instead of *most unseen*, as I think
And many more, who could ever will say about all of them?
Thus the loud prayer was used instead of lamentation
And no commutation is possible on the laws of the most ignorant
And they say praying aloud meaning lament.
It is a great blessing from god indeed, that they did not also come up with
The manifest, of which we said, as the improper unseen;
Because if they also accepted this as a firm rule
The “manifest” would be called “unseen” by anyone.
And for every lover of rule and master of art's weights
It would be futile when hearing such abominations to say all this.

Concerning the many meanings of *ioulos* and *oulos*, 13.36 (story 494)

Ioulos is a fish, but also a worm with thousand legs
And the growth of the young beards hair
And also the hymn but as a feminine noun
As Eratosthenes teaches me well in *Hermes*;

The hired female servant on a tall wreath
Sorting out the grain, sings beautiful hymns
So that's it about *ioulos*. And *oulon* denotes six things:
The healthy, integer, the deadly, the curly,
And furthermore the soft, and the part of the mouth.
I have myself added these two to the existing ones.
And in Homer and Aeschylus there are twelve usages of these words.
Older ones used only four of them.

Saying about being similar to spring flowers, as Homer depicts Euphorbus, 13.37 (story 495)

Euphorbus was a very handsome Trojan man
Son of Panthous and Phrontis, as Homer says to me,
And Orpheus was a son of Bucolion and Abarbarea.
When he was killed by Menelaus
Homer says me the following, word by word:
"And as a man reareth a lusty sapling of an olive
In a lonely place, where water welleth up abundantly—
A goodly sapling and a fair-growing; and the blasts
Of all the winds make it to quiver, and it burgeoneth out with white blossoms;
But suddenly cometh the wind with a mighty tempest,
And teareth it out of its trench, and layeth it low upon the earth;
Even in such wise did Menelaus, son of Atreus, slay Panthous' son,
Euphorbus of the good ashen spear, and set him to spoil him of his armour."

Historical word, on what is believed about *hymaineus* at revelries, 13.38 (story 496)

Komos and singing *potos* are drinking parties and pleasures.
Hymaineus is the wedding, but more appropriately the hymns of a wedding.
And it is called a *hymaineus*, as etymologists suggest
Either due to the perforation of a vaginal hymen
Or that it derives from "new hymn"; these are both false.

Because there are *hymenaioi* for widows where no perforation of hymen takes place
Therefore it should not be called so, according to them.

Then, if there was a "new hymn" as I hear
One would write the *epsilon* bare and not in a diphthong.
Both of which I just said were then shown to be false.

Others say, with stronger arguments, and this should be appraised
It stems from *ama naiein*, the fact that the bridegroom and the bride dwell together.
Others attribute the word to history,
Some of them saying there it happened to be a Hymenaeus among Argives
Son of Terpsichore who disappeared from her chamber,
While others say he was Athenian, not Argive,
Who found some maidens kidnapped by villains
Whom he persuaded them to marry the maidens with legitimate marriages.
Thereafter *hymenaioi* among the Greek nation
Used to be sung at the event of a wedding,
The former, to prevent disappearances in the chamber
The Attica ones, to wish a lawful marriage.
That is what Greeks were doing in the event of weddings.
Calling Hymenaeus that Attic
And recognizing legitimacy in the weddings he celebrated.
Just as Greeks invoke him in weddings
The Latin nation invokes Talasius[136].

Now you have your debt paid off completely
Because we told all the stories from the tablets
Even if we are afraid that more often than not we cited them concisely
Since I have written them and there is still room on the paper
I should appraise my benefactors with words
And all of them who sometime have seemed useful to me

136 The Roman god of marriage.

Be it on tablets or some axles
And Homer's kin I will raise here.
Except for very briefly, and only for the reason
Of you learning, who Homer's wife and children were.
Because the rest of it I have written in the Empress' book
Of which the major points I will recite here.

Homer, who is the all-wise, the sea of words
Except for being filled with nectar instead of salty water,
Obtained no less than seven uncertain origins
Seven fathers' breeding, also uncertain.
But you will know that Homer was from Smyrna
Son of Meletos and Kritheis
And leave behind the other fictions about his parents.
His partner was called Eurydice,
Daughter of some Pastor or Gnostor from Kyme.
Sons of Homer were Seriphon and Theolaos
His daughter was Arsiphone, who married Stasinus,
Stasinus who wrote the epic *Cypria*,
Which some say was produced by Homer himself
And was given to Stasinus as a dowry together along with money.
Arctinus from Miletus was a student of Homer,
And the poet also had a servant named Buccon,
Who Tzetzes playfully calls pot jar and flask
The books of Homer then are thirteen.
He was contemporary with two military campaigns
Against Thebes and against Troy, according to many others.

And Apollodorus the chronicler writes
He was eighty years old when the Trojan War occurred.
While Hesiod was at his prime, as I have found in other authors,
During the eleventh Olympic games.

As for the death of Homer, it happened like this:
It was foreseen that he would die, when he would be asked
To solve a riddle, and he would be unable to.
He died in poverty, and blind due to old age,
(Who among the sane could write that fictional nonsense)
He toured all Greek cities
Singing his poems, welcomed everywhere with honours.
After he was received in Arcadia by Creophilus
He went down to the beach on foot.
After he said to the Arcadian fishermen if there was something to eat,
And they responded to him talking about worms in vegetables
That they killed those that they had, and they had those who didn't.
He was on his way back, sad because he did not get it.
He stumbled in the mud and hit on a rock,
He broke his ribs on the right side, and died within three days.
So you have here concisely put the sea of nectar
The wise Helicon, rather the Muses themselves
Rather yet Apollo himself the gatherer of Muses,
The one above all else, the great Homer,
Whence he was born, and who he was, and who he gave birth to,
His servant, his mentor and his student
His times and his books and where and how he died.
So we will now terminate this book, stamp it with the seal,
The seal that concludes this book of ours.

---- The end of *Chiliades*, or *Book of Histories*, by John Tzetzes ----

This text was translated from the original Greek of T. Kiessling's edition of 1826, as part of a project to make available, for the very first time, Greek and Latin texts that are currently not available in translation.

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